

*Rev. Faulks*

# The Church Messenger

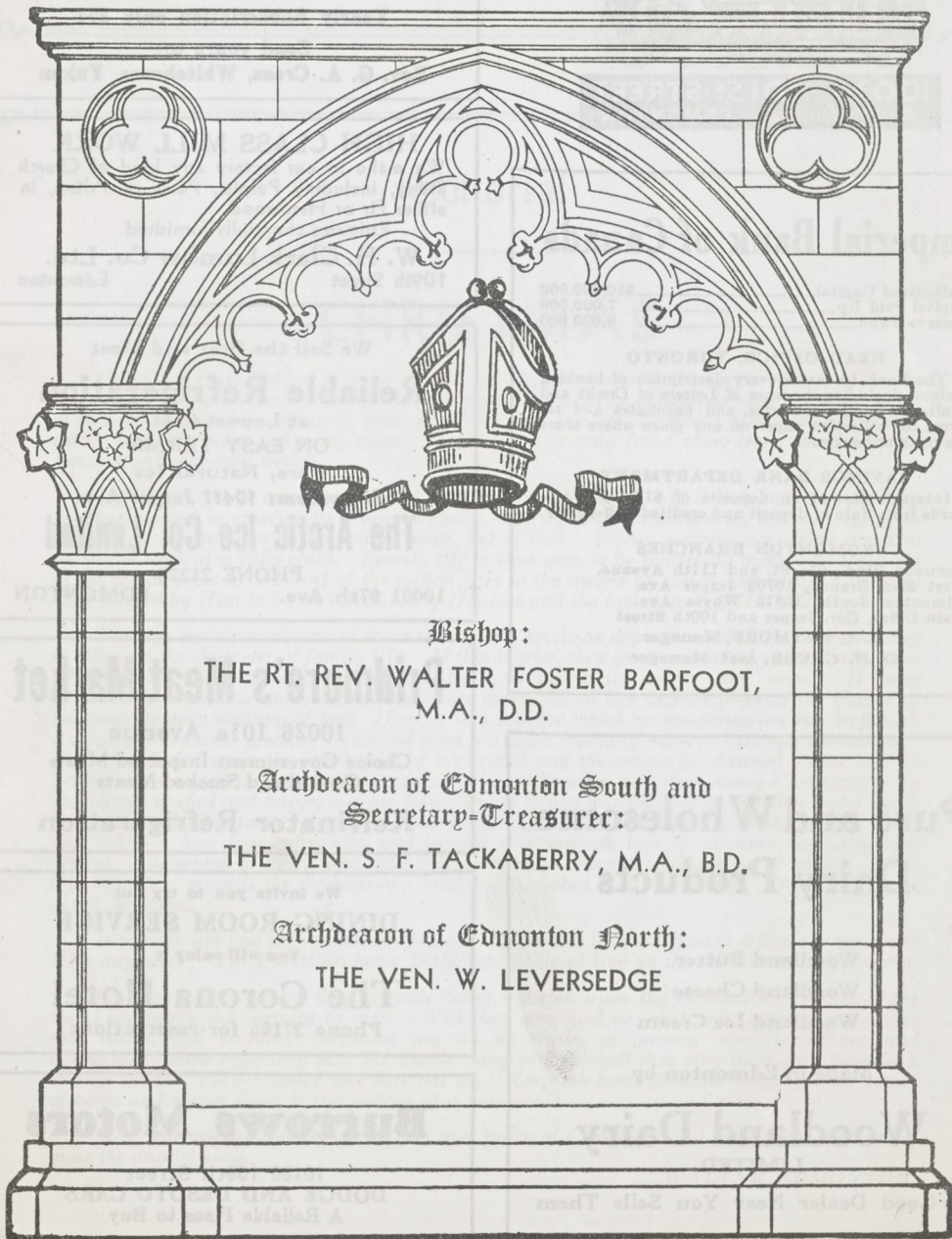
DIOCESE OF EDMONTON

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EDMONTON, DECEMBER, 1941

No. 118

12



**Bishop:**

**THE RT. REV. WALTER FOSTER BARFOOT,  
M.A., D.D.**

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# Church Messenger---Diocese of Edmonton

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## Editorial

# CHRISTMAS

*Christmas is the festival of brotherhood. On that day we acknowledge the claims of family life, of friendship and our kinship with all men. It would be difficult to exaggerate the worth of this holy feast in its influence upon social life. The grace of mutual kindness needs cultivation and Christmas helps all classes to withstand if only for a short time, the disruptive forces of our war-torn world.*

*But Christmas is more than a festival of human fellowship. If it were not it would long ago have ceased to exercise its gracious spell. The birth it commemorates had its origin, so the church declares, not in the will of man, but of God. It was a divine act. God comes to us in the birth of a little child. Family life is thus seen to be something more than the basis of the social order or the unit of the nation. It is the means by which humanity is allied to God, shaped by Him to be the revelation of His love and the instrument of His will.*

*Perhaps our appreciation of the meaning of Christmas depends more than we are willing to allow on the character of family life. If this is true, then we have need of serious reflection. On all sides we find evidence that the home is losing its power over men. It may be that the conditions under which many are compelled to live deprive them of the chance of knowing its deep mystery of love. If so, it is a loss for which no compensation can be found. I recall a Christmas greeting I received from a Jewish friend of mine—"Happy Christmas." Later I reflected upon the family life of my friend and the conviction dawned on me that he perhaps had tasted the heart of Christmas in a profounder way than many Christians. So completely unified and happy was his home life, so strong was the family affection that I think he understood Christmas. I then turned my thoughts to the family life of the gentile world and reflected how frequently men and women who through love of pleasure, undisciplined desires, restlessness of spirit and deliberate selfishness scorn the fellowship of home. When this condition prevails the message of Christmas is robbed of its meaning. The angels' song is not for them.*

*If men do not find the revelation of God in the family they will find it difficult to recognize Him anywhere. The Christian home is the tabernacle of God in the wilderness of the world.*

*We dare not forget the deep wounds being inflicted upon the families and homes of the world by man's inhumanity to man. Will they ever heal or what ugly scars of vengeance and hatred will remain? Millions are in an exile of misery and loneliness and desolation. How shall they hear the angels' song or how shall they sing the Lord's song in a strange land? They would I feel sure tell us, "Keep the home fires burning," for we dream of home and a true home is the pattern of a new world.*

*May you my brethren know the joy and peace of Christmas and hear above the roar of guns the angels' song.*

WALTER EDMONTON.



# Diocesan News

## CHANCELLOR OF THE UNIVERSITY OF ALBERTA



The Hon. Mr. Justice Ford

We note with extreme pleasure that the chancellor of our diocese, the Hon. Mr. Justice Frank Ford, has been unanimously selected new chancellor of the University of Alberta.

The new chancellor succeeds the late Hon. Dr. A. C. Rutherford, K.C., LL.D., who held the post for 15 years. He will hold office until June 30, 1943.

Under the University Act, it is provided the chancellor shall be selected by the members of convocation and holds office for four years. When a vacancy in the post of chancellor occurs in the interval, the senate makes an appointment for the unexpired term. Thus, Justice Ford will fill out the balance of Dr. Rutherford's term.

Native of Toronto, Mr. Justice Ford was educated at the Ontario academy, Trinity university, and the Ontario Law School, Osgoode hall, Toronto.

He was called to the Ontario bar in 1895 and in 1906 to the bar of the North West Territories. In 1898 he was private secretary to Hon. A. S. Hardy, premier and attorney-general of Ontario, and on the latter's retirement became private secretary to Hon. J. M. Gibson, attorney-general of Ontario, when he was made law clerk of that department.

From 1900 to 1903 he was solicitor to the treasury in Ontario and in 1906, at the invitation of Mr. Justice Lamont, moved to Regina as deputy attorney-general of Saskatchewan. He came to Edmonton in 1910, became a bencher of the Law society in 1913, and was appointed to the trial division of the supreme court of Alberta in 1926. His appointment to the appellate division was made in 1936.

## THE REV. E. S. OTTLEY APPOINTED TO CHRIST CHURCH, EDMONTON

The Rev. E. S. Ottley, of Streetsville, Ontario, has been appointed to Christ Church, Edmonton, and will assume his new duties about January 15th next.

The Rev. Mr. Ottley is a graduate of the University of Toronto and Wycliffe College, and was ordained in 1932. His first charge was at the Church of the Ascension, Hamilton. In 1935 he became curate of St. Paul's, Toronto, where he remained until 1937 at which time he was given charge of Streetsville, his present parish.

He succeeds the Rev. Canon Godfrey P. Gower, who joined the chaplaincy service of the R.C.A.F. in July last.

## CLERGY CERTIFICATES, 1942

The Canadian Passenger Association have asked that the following five points be brought to your attention:

1. A holder of a 1941 certificate should use card form contained therein in making application for 1942 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75W, certified as required therein.
3. Each application for a new or renewal certificate must be accompanied by Express Money Order or Cheque (payable at par) for \$2.00, made out to the Canadian Passenger Association.
4. Applications should be addressed to Canadian Passenger Association, 320 Union Station, Winnipeg, Manitoba.
5. Applicants desiring their certificates promptly at the first of the year should file their applications not later than December 1st.

## A.Y.P.A. NEWS

The A.Y.'s of the city had a very busy month. Many of the clubs turned to whist drives the past few weeks as a very successful means of raising money. Hallowe'en parties were also very much in favor during the last week of October.

Christ Church branch held a very enjoyable second birthday party on November 3rd to which all the other branches and thirty guests from the I.T.S. were invited. The entertainment during the evening consisted of dancing, games, movies, and a singsong. The birthday cake was cut by Miss Doris Pallister, President of the Diocesan Council.

On November 7th a general rally was held at Christ Church. The new officers of the council were installed at a short service conducted by Canon Trendall, Chaplain of the Association. Following this a social evening was held in the hall. At the conclusion of the evening Mr. Norm Pickard, Past President of the Council, was presented with a Past President's pin on behalf of all the branches, as a token of appreciation of the tireless way in which he carried out his duties as President.

All Saints branch is holding a series of first aid meetings, conducted by a member of the St. John's Ambulance Society, which should prove of benefit to the members. This club also spent one meeting filling ditty bags for the sailors.

Holy Trinity club has entertained the boys from the I.T.S. after Sunday night services several times.

The Public Speaking contest is to be held on December 8th, and the clubs are now preparing their speeches, the topics of which are to be the Provinces of Canada.



### GRANTS FROM ENGLAND

During the past year there has been much discussion concerning the replacement of "Grants from England." Many church people were surprised to learn how great this help had been. Some were indignant that the churches in Canada had not taken action before. Many have given effect to the resolve to make good the loss.

This month, December, presents the last opportunity to share in bringing in the "New Order" in 1941. All parishes are urged to do their bit at once. Subscriptions from individuals sent to the Synod Office, 11717 93rd Street, will be credited to the parish in which the subscriber lives, or to the parish indicated.

## In Lighter Vein

As an instance of lack of a sense of humor what do you think of the following: The remarkable old church at Lower Peover, England, has an old inscription painted over one of the main doors as follows "This is the gate of heaven." A vicar once placed this notice on the door: "Closed in winter."

The foregoing is balanced by the clergyman in whose churchyard a donkey entered, lay down and died. He wrote to the local authorities asking what they were going to do about it. The clerk of the Council replied that it was up to him to bury it. In acknowledging this letter he wrote that he had only bothered the Council because it was customary to get in touch with the nearest relatives.

Can you answer the question for us: "Was the tune of 'Drink to me only with thine eyes' originally a hymn tune?"

\* \* \* \*

**Species Unknown**—A new pastor was hunting up isolated church people. Calling at one cottage he asked a woman who came to the door if there were any Anglicans in the neighborhood.

"Well, sir, Ah dinna rightly knaw," she replied, "but my husband shot some strange creature the ither night, and its skin is on the barn door. Ye might care tae tak' a look at it."

## Echoes of the Past

### The Wabamun Mission

A letter from the Rev. A. Law Harkness, the Mission House, Wabamun.

July 24th, 1916.

On Sunday I was up early to see to the horses and get everything ready for the day's work, and I had, by the way, a fairly large house party. There were twelve of us altogether—a man with his wife and two small children from Tomahawk; Mr. V. S. Lord and three Boy Scouts from Lac la Poudre; Pat, myself, and two others. This meant lots of housework, as anyone can imagine.

I had a celebration at 8.30 a.m., there being ten communicants. Then after a hasty breakfast I rode up to Rexboro for Sunday School at 10.30 a.m. and a celebration at 11 a.m., when there were ten communicants. Then back to Wabamun for another quick meal and a children's service at 2.30 p.m.—twenty-eight children present.

Then some of us rowed across the lake to arrange with some people about our Boy Scout camp to commence the following day. Back for supper evensong at 7 o'clock, when the congregation numbered 24.

(Editor's note: All this in days of the saddle horse. Day of gladness but hardly a day of rest!!)

**One Week Later:** "After the service at Duffield, I started to ride back across the Indian Reserve to Wabamun—a distance of about six miles. A storm soon came up, the clouds rolled up, and it became very dark. In addition to this difficulty the Indians had been recently working on their roads and had changed them considerably but I thought I should make out alright. After I had gone about three or four miles I suddenly came to a railroad crossing, apparently to my north, on the right. Wherever could I be? The railway was south of me when I left Duffield, and I certainly had not crossed it anywhere.

"I turned back for some distance and then tried another trail, but after a mile or so it seemed to come almost to an end. I tried another but that led me to a deep wide creek with no bridge. I tried another which led to some Indians camping in their tepees with their fires glowing brightly within. It was a desolate country—honeycombed with trails. I became more and more confused and more and more weary, and my poor horse was quite tired out. I turned back past the Indian tepees—a dog began to bark. Suppose the Indians mistake me in the dark for a moose to deer? I touched my horse with my heels and trotted away. I tried every trail that I could find. The sky was cloudy and no stars visible to guide me. Whilst attempting one dark trail I had luck to escape an accident. I came to an old broken bridge across a creek and the horse was half-way over before I noticed a gap in the centre! We might easily have fallen through.

I rode on. I was fairly wet, the night air cold, the ground saturated. I thought how nice a hot cup of cocoa would be! Each time I decided against giving up, trying innumerable ways and directions, and as I rode along I sang the hymn 'Lead us, Heavenly Father, Lead us'. The words have become to me so much more full of meaning. Suddenly I realized my horse was walking on something hard and solid—the Government road to Wabamun. I struck a match and looked at my watch—12.15 a.m. . . . I retired to bed in my tent in the garden, tired and fatigued beyond description by a Sunday of 19 hours duration and about 40 miles of trail."

### MAYERTHORPE MISSION

Part of a letter from the Rev. W. F. O'N. Fisher, dated January 11th, 1915, from Greencourt.

"I had rather a trying time at Christmas—a great deal of snow, a fortnight on the trail and the temperature varying from zero to forty degrees below. On the Tuesday before Christmas I was asked to take a wedding at a homestead on the side of House Mountain. The snow had fallen heavily, so it was fairly good sleighing, and higher and higher I rose through a fairyland of frozen streams and snow-laden timber, up and up until the Athabasca and McLeod lay far below. I had a good welcome and a good warm, and having explained the service to the bridegroom, began to get ready for the ceremony. I started back to Greencourt at 3.30. Snow drove hard in my face all the way, and east wind was blowing, the trail was hard to find and very rough, and there was not a house for eight miles. I had



promised to call in and see a man on the way home and had expected to be there before dark, so I was trying to hurry the horses, and at one place was driving downhill fairly hard when—too late—I saw a big stump showing through the snow. It was impossible to stop, and crash!—I went into it, which sent the cutter up on to one runner, and I balanced on it for about 15 yards. I saw two big trees on the side I must fall if I overbalanced and I realized I must fall past them if I wanted to escape unhurt. To hit the trees might mean being stunned and then perhaps frozen. I fortunately upset just beyond, just grazing a tree with my shoulder. I picked up my belongings and went on. Then in the darkness I lost the trail. By lucky chance we hit it again—and the house I wanted to visit. The owner did not expect me on such a night and had no feed for the horses nor a stable. I warmed up, and decided to go on. I hit the trail once more, reached Greencourt at 11 p.m., had the usual joy of warming up the house before turning in."

## Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL  
Rev. Canon A. M. Trendell, Rector

There are so many people who will not find it possible to enjoy the Christmas Season this year as they have been able to in former years. Their thoughts will be with those who are dear to them, but who are now defending the Empire in different parts of the world.

To us all there will be a strangeness in trying to relate the war to the Christmas message of Peace and Goodwill.

Yet we may find assurance in the thought that there are probably more minds devoted to the task of establishing conditions where peace is possible than ever before in our generation. What is more important is that there are many more who are turning to the Prince of Peace for spiritual grace and guidance in this difficult matter of individual and world relationships.

It is here, above all, that we can make our contribution to the future Peace of the World, and so I pray that Christmas may bring a blessing to us all, and that through His Grace we may be able to pass on to others the spirit of Peace and Goodwill which must be the very foundation of any lasting New Order.

Our Christmas services at All Saints' Cathedral will begin with the Midnight Eucharist at 11.30 p.m., December 24th. Holy Communion will be celebrated again at 8.30 a.m. and 12.15 p.m., and Morning Prayer will be at 11.00 a.m.

A Special Remembrance Day Service was held on the morning of Sunday, November 9th, and a large congregation was present to pay tribute to the memory of those who fell in the last war. A contingent of the R.C.M.P. was present, as well as the Lieutenant Governor and other high ranking officers of the Army and Air Force.

On Wednesday, November 26th, a Diocesan Missionary Service was held in the Cathedral, at 8 o'clock in the evening, at which the Bishop was the speaker. Clergy from the different parishes were present, and about 150 people attended the service.

## ST. STEPHEN'S

SUNDAY SERVICES: Holy Communion, 8 a.m.; Sung Eucharist and Sermon, 11 a.m.; Evensong, 7.30 p.m.

WEEK DAYS: Holy Communion, Monday, Wednesday, Thursday, Saturday, 8 a.m.

## Girl Guides

St Stephen's Guide Company comprises 45 Guides and all are smartly uniformed with exception of a few new recruits.

Church Parades have been held every third Sunday in the month and all Guides attend the service faithfully except those who are members of the Roman Catholic Church who attend their own service.

The Guides, Brownies, Rangers and Cubs have supplied the Altar flowers on all Parade Sundays. Ten Guides are in the Guide Sunday School Class and two in the Junior Choir. Eight were confirmed this year.

On January 9th the Tenth and Third companies attended the Memorial Service for the Chief Scout—the late Lord Baden-Powell.

On March 26th the Tenth and Third paraded at the Prince of Wales Armories and were inspected by H.R.H. Princess Alice, Chief Commissioner of the Girl Guides in Canada.

On July 1st, 28 Guides with a registered nurse and a competent swimmer and life saver went to camp at South Cooking Lake.

Everything was ready for the girls at the camp owing to the splendid work of the Rangers under Miss Martin.

On the Sunday in Camp we had 75 visitors—after the morning service. A Color Party has visited McCauley School on three occasions at the invitation of the Principal to demonstrate the "Flag Rally".

Color Parties have also attended the Victory Loan Parade and the Victory Torch Ceremony.

Knitting parties meet each Friday and are making an afghan.

The Company greatly values the unflinching support of Mrs. Swallow and Miss Martin.

The above is extracted from the report of Mrs. Allen, Captain of St. Stephen's Girl Guides—the Edmonton Tenth Company.

## Brownies

Mrs. Slater, Brown Owl.

We are grateful to the Vestry for their patience and courtesy and to our District Commissioner, Mrs. Swallow for helping us over so many rough spots.

During the year we have held 35 meetings, had parties, 2 hikes, 8 church parades.

We have 44 Brownies on the roll.

We have been much blessed in our Tawny Owl, Miss Doreen MacDonald. She has only missed two meetings in the entire year and both on account of illness. I deeply regret that we may lose her shortly as she expects to go to Moose Jaw.

## A.Y.P.A.

The A.Y.P.A. members have started knitting for the Red Cross. Zoe Detler was appointed to take charge and procure wool and instructions. This she did and all those who can knit are working busily (we hope).

Several of the members attended the Rally at Christ Church and reported a very enjoyable evening. Those who attended the Military Whist at All Saints' also enjoyed themselves immensely.

A Telephone Whist is to be held on Wednesday, November 26th, at 8.00 p.m. Each member is hoping to have at least one table.



# Some Thoughts on Peace

## XII. — THE PRINCE OF PEACE

*By Rev. Ebenezer Scott, M.A., B.D.*

We shall soon be wishing one another a Merry Christmas. But Christmas in war-time is rather a sorry Christmas. It is hard to fit tanks and bombs and submarines into the Christmas story.

On the first Christmas Day of the last war, as if in protest against the incongruity of war and Christmas, the soldiers on both sides openly fraternised with one another. It was at least a pretty impulse that led the German soldiers to come shouting over the British trenches, "A Merry Christmas, Mr. Englishman," and the British soldiers to send across to the Germans a basket of good things addressed, "To our friend the enemy."

When we go to church this Christmas Day, and sing the praises of the Prince of Peace, are we going to sing them with our tongues in our cheeks?

The title, Prince of Peace, does not actually occur in the Christmas story, or in the New Testament at all. It comes to us from the great Messianic chapter of Isaiah:—"And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,"—words which have been set ringing in English ears, more in martial tones than in soft, dulcet notes of peace, by the magnificent chorus in the "Messiah" of Handel, the German composer who made England his home, who chose English as the language of his masterpieces and who is buried with England's greatest sons in Westminster Abbey.

The whole passage is a striking instance of that paradox of peace and war which we have found running through all our Thoughts on Peace. The Messiah is coming on His way as a Conqueror, holding aloft His banner, like the Assyrian or Egyptian kings of whom the prophet's readers knew only too well, inscribed with a string of imposing titles. Last of these titles, in one sense as dependent on the others, in another as their climax, is the Prince of Peace. It is a peace that is to be won through war on evil things. There will be "garments rolled in blood," the yoke of the tyrant's burden and the oppressor's rod will have to be broken. Then the invincible Messiah will shine forth as the Prince of Peace, and "of the increase of his government and of peace there shall be no end."

The ancient prophet's words have been fulfilled in a far grander sense than he could himself foresee. Yet ours is still the forward vision. The Prince of Peace is still coming on His way. He has not yet arrived in His full splendour. He is marching even now through massacre and ruin, through lands held by the usurper and the tyrant, over bodies trodden down by the cruel oppressor, towards everlasting peace.

There is no doubt a desperate temptation in times like these to explain away the Christmas message. We can only keep our Christmas with a good conscience if we realize that we are only justified in making war in so far as we keep before our minds the ultimate state of a world at peace. The epoch-making declaration of the British Prime Minister and the American President unites the Christian nations not only in their policy, but also in their faith. It sets forth in unmistakable terms a world at peace as the goal towards which we are travelling. We welcome even the alliance of a country like Russia, . . . which does not now profess to be Christian in name, and the attempt of Hitler to stir up an anti-Bolshevist crusade among Christian people has missed fire. For Russia is fighting along with us against the foes of those eternal principles of freedom and justice which Christ proclaimed as the birthright of all mankind. The report that the people thronged to prayer in the Russian churches when the resistance to the German invasion began, is



also an encouraging sign, both that freedom of worship is increasingly granted to those who desire it, and that the masses of the Russian people may yet be turned back into the main channel of Christian faith.

So there can be no fitter time than this Advent and Christmas season—even though it is a war-time Christmas—to conclude these Thoughts on Peace. War-time cannot blot out the Christmas message, or steal away our Christmas joy. We may hail without shamefacedness or misgiving the birth of the Prince of Peace, for we know that He will surely come at the last in His glorious majesty, and bring with Him eternal judgment and eternal peace.

## RECEIPTS ON APPORTIONMENTS FOR THREE-QUARTERS OF 1941

	M.S.C.C.	G.B.R.E.	C.S.S.	English Grants	TOTAL
Apportionment for year . . .	\$229,500.00	\$22,500.00	\$18,000.00	\$60,000.00	\$330,000.00
Receipts to Oct. 15th . .	156,164.58	14,005.90	11,229.60	44,783.40	226,183.48
Required now .	\$ 73,335.42	\$ 8,494.10	\$ 6,770.40	\$15,216.60	\$103,816.52

October 30, 1941.

To the Editor,  
Church Messenger,  
Toronto.

Dear Dr. Rogers:

Will you please be good enough to print this letter in your December issue?

I write to thank you for printing Recommendation No. 1 of our Apportionment Committee, as endorsed by the Executive Council at Hamilton, in your November issue just received,—as you so kindly promised in response to my request.

And I could not help but notice,—as I read on the opposite page the Comments of "Curate", as I always do,—how magnificently and completely that simple Recommendation, by itself, answered his paragraph concerning the Apportionment Committee and its literature under his sub-heading "A Self-Centered Church".

"That, for 1941, for the realization of our objective regarding the WHOLE work of the WHOLE Church in this critical year, etc." . . . There is the answer. And "Stir-Up" Week ends with the great "Foreign"? Missionary Day—St. Andrew's Day. . . I am so glad it happened that you printed our Resolution exactly opposite that particular comment.

The English Grants in question, during this critical year, were Grants to CANADA. Therefore of course, in that connection, the Canadian ends of things had to be stressed. But if I may be allowed to refer to an Article in an earlier issue this year of the Church Messenger which I wrote and contributed at your request, we have tried all through and in every Diocese to emphasize the fact and appeal BEHIND the making up of this mere \$60,000.00—viz.: that by our doing that we RELEASE that sum for England to spend and send, on and to, the needy countries of the world. That is of the very essence of the whole matter,—which "Curate" seems so completely to misunderstand

—viz.: that by doing this for ourselves we do it also for someone else; that it's for the wide, wide world as well as for Canada; that it's all ONE.

So, all together for "Stir-Up" Week; for "combined intercession and practical effort"; regarding "the whole work of the whole Church in this critical year".

Faithfully yours,

L. RALPH CALGARY,  
Chairman, Apportionment Committee.

*Ed. Note:* I have shown your letter to "Curate" and his reply was "that he was glad to read the recommendation of the Bishop referred to and he hoped that the campaign literature for 1942 will include information about the Overseas work of the Canadian Church and that these Overseas Christians will not be forgotten in our prayers."



## INCREASING OPPORTUNITIES IN INDIA

### Demand an Increase in Staff and Equipment

The Canadian Church Mission in Kangra requires immediately:

#### Medical

One Lady Surgeon, for St. Luke's Hospital Palampur.

One Nurse Evangelist, to work with Dr. Constance Jackson on Van Work.

One X-Ray Machine to serve the two hospitals: St. Luke's, Palampur, and the Maple Leaf at Kangra.

These needs are extremely urgent if our hospitals are to function to capacity in meeting the clamant necessity of the people of the district.

#### Evangelistic

One ordained man with his wife who would be identified with him in the work.

The opportunity is there, let us 'go in and possess the land'.



## Comments Original and Otherwise

### "Curate"

#### HOW THEY ARE DOING IT IN ENGLAND

A friend has very kindly sent me a copy of a paper published in St. Albans, England. Considerable space is taken up with an account of what happened in that cathedral city, in what is called "St. Alban's Religion and Life Week" which is described as a "call to citizens of good will, to the re-discovery of a vital common faith, and the recovery of its place in the life of the home, school, commerce, and industry, the world of nations, and the Universal Church."

The Week concluded on Sunday, when the Archbishop of York preached in Trinity Congregational Church in the morning, addressed a large assembly in a theatre in the afternoon, and preached again in the Abbey in the evening. On the Saturday afternoon there was an act of worship such as was never before held in the Cathedral and Abbey Church dedicated to St. Alban the protomartyr of Britain. A feature of the Service consisted of a long procession of "Witnesses", each group headed by a processional cross, which moved down a side aisle and up the centre aisle to the nave altar. Included in this procession were not only the representative of Christians in many other countries, including Belgium, Switzerland, Czechoslovakia, the Confessional Church of Germany, France, the Eastern Orthodox Church, Norway, Sweden, Denmark, and several others.

Those taking part in the Service which followed, included the Pastor of the Swiss Church in London, the Rev. Dr. Hildebrandt of the Confessional Church in Germany, and formerly assistant to Pastor Niemoller now in a concentration camp, and a chaplain of the Norwegian navy.

The addresses were delivered by Professor Emile Caemmerers, a minister of the French Church in London, a Pastor of the Swedish Legation Church in London, and the Pastor of the Presbyterian Church in Formosa. Prayers were offered by a minister of the Czech National Church, by a priest of the Russian Orthodox Church, by a Danish Pastor, and by a native Anglican layman of the Gold Coast. The blessing was pronounced by the Bishop of Bedford, acting for the Bishop of St. Alban's, who was prevented by illness from being present but who sent a message in which he stated that never was there a time when there was a greater need for all those who professed the Christian faith to unite, for in the Christian faith lay the one and only solution to all life's problems, social, and economic, and the only answer to the forces of the devil let loose in the world today.

The Bishop of St. Alban's in giving permission for a pulpit exchange, said that he grounded his decision on the Lambeth Conference resolution of 1920, "that a bishop is justified in giving occasional authorization to ministers not episcopally ordained, who in his judgment are working towards an ideal of union, to preach in churches within his diocese, and to clergy of the

diocese to preach in the churches of such ministers."

The Church Times comments as follows on this St. Alban's effort. "The Religion and Life campaign which is being held this week at St. Alban's is certainly proving successful in stirring up interest, and exciting attention." The opinion is expressed however, that not much will be gained unless those whose interest is aroused, are definitely attached to a definite body of practising members of Christ's Church.

Thinking over what happened at this St. Alban's, and keeping in mind the Churchmanship of the Bishop and Dean of St. Alban's, I am moved once again to express the hope that the Bishops of this Anglican Church will agree upon a basis for co-operation with other Christian bodies. Here in Canada any Bishop and Dean who would follow the example of the Bishop and Dean of St. Alban's, would be regarded as having seriously compromised the Church. Being only a humble priest I am sorely puzzled by the variety of episcopal attitude and episcopal rulings.

#### CANADIAN COMPLACENCY GETS SOME KNOCKS

Crawford Grier, headmaster of the school that trained General McNaughton, fired some barbed shafts at the average Canadian citizen in his prize day address. "If," said Mr. Grier, "there can be found among the democratic millions here and elsewhere, enough men who have some conscience in what they do, we may pull ourselves together to win." "I resent," he added, "the situation in which my boys—or anybody's boys—should leave everything to engage in what is to them a manhunt, but which in the light of the direction which we give it, is no better than a wild goose chase."

Not long ago a Toronto paper published a cartoon in which Britain was shown as an emaciated figure, facing a German tank, armed only with a pitchfork in one hand, and a half-bottle of gasoline—a hand grenade—in the other. On top of a near by sandbagged fort, was a lusty well dressed Canadian, who looked over his shoulder, held up two fingers in the V sign, and asked, "How are you doing, pal?"

Percy J. Philip, correspondent of the New York Times who was in France and heard Laval announce that France was capitulating, said in an address to a gathering of teachers, "Unless we go into battle joyously, fiercely, with no thought of ourselves, our political systems and our parties, we shall lose, and unless our governments give our people the right lead, an inspired inspiring lead, we shall lose . . . Eventually, this war will be won by those who most fiercely believe that their cause is just."

General La Fleche who in 1940 was Canada's representative in France, speaking to his fellow citizens in Montreal begged them "to absorb some of the mentality which now moves the British people . . . The full force and play of



our powers of resistance must be roused, organized and used."

Thus far I had written when the newspapers announced the resignation of Mr. Walter P. Zeller who only three months ago was appointed Executive Assistant to the Minister of War Services, with the special task of directing the Canadian Travel Bureau. His letter of resignation read in part as follows:

"My resignation is motivated solely by the consideration that training and experience have accustomed me to a larger measure of directness of action than it seems possible for me to exercise in my present post. For that reason I am convinced that I am not justified in continuing to retain this position and thereby implying to others that I am confident of accomplishing more than, under existing circumstances, I shall be capable of doing."

If the Government has an adequate reason to give for the resignation of Mr. Zeller and other like resignations, then the country ought to have it without delay.

### THE CHURCH TIMES ON ISOLATIONISM

In a former comment I called attention to a series of Services in the city of St. Albans, when Anglicans and Free Churches united in a special effort which was designated "St. Albans Religion and Life Week", and which involved a general pulpit interchange, which was participated by the Archbishop of York and the Dean of the Cathedral. I referred to what The Church Times had to say about the matter in its front page comments. In a subsequent issue the paper had a lengthy editorial on the same subject. In this editorial the opinion was expressed that the effort to bring home to people the principles that should govern life in the home, the school, industry, the world of nations, and universal Christendom, calls for an offensive campaign carried on by a close-knit community. By a close-knit community the paper evidently means an interdenominational effort, for it goes on to add:

"Many orthodox Churchmen distrust this method of co-operation. They fear, not without reason, that the effect of such enterprises will be a merely sentimental fellowship which blurs essential differences in the various traditions of English Christianity, and produces the boneless religion of the man-in-the-street, which is perhaps the most dangerous menace to the eternal truths of the Christian revelation.

"But experience is proving these fears to be overrated. Those who take part in such weeks are exhorted to maintain their own loyalties, to emphasize their differences, and to state frankly where they stand. The paradoxical result of this method is that it actually enhances their essential unity, because it is based on truth. Those who, for example, took part in the Service of Many Witnesses in St. Albans Cathedral on Saturday last, when representations from twelve Christian communions overseas joined in a corporate act of worship, were seized of a new notion.

The isolation of Christians has proved the most subtle and potent weapon in the hands of the oppressor; their supranational fellowship in

adversity has opened a door of hope. Pastor Hildebrandt, assistant to Martin Niemöller, stressed the fact that strict allegiance to confessional particularities had confirmed on the Continent the existence of a real hope of unity between Protestants and Catholics, which is reached neither by submission nor by compromise, but by the addition of treasures and truths in a fellowship, narrow enough to own none but Christ, God of God, as its Lord, and broad enough to include all difference of human understanding and temperament in one body of witness.

The conscience of Englishmen ought to find Christian disunion in this land equally intolerable.

"The spectacle of isolated and self-centred congregations, however devout, is no longer tolerable. Even diocesan and ruri-decanal gatherings, even missionary gatherings, bent on united effort have an artificial air about them. Their unity is stimulated rather than taken for granted. The majority of the congregations in this country are still largely concerned with their own maintenance and parochial interests. Their support of the evangelistic task of the Church is rather a decent compliance with a half-seen duty than the acknowledged object of their existence.

"Humanity in danger of death remains in its agony. It awaits the reunion of all Christians. That is the tragic element in the modern Christian conscience." True, but it has not reached the conscience of the rank and file. They are not even thinking about reunion. They have no idea of the Church, and therefore no compelling reason for demanding that Christians shall and must be united for and by a worldwide mission. They have not grasped the fact that no other society except the Church can begin to achieve it."

Had that editorial appeared in a paper of another ecclesiastical type, one would not have been very much surprised, but to find it in The Church Times, makes me wonder just what is happening in the Old Land, and makes me wonder also, whether Canadian Christians will have to wait until bombs are showered down upon them, before they make all effort to rid themselves of their "isolationism".

### WHAT DOES THE CHURCH MEAN TO YOU?

That is the question discussed in an article that appeared in a recent issue of The Witness, an American Church paper. The writer of the article says that he wonders what the Church means to people who send their children to the Church school, but who themselves never darken the Church door, the people who call upon the Church to bury their loved ones, even though those loved ones have ignored the Church all their lives, the people who when trouble comes ask us to pray for and with them, even though they have never prayed themselves, the people who put themselves down as Church people when the census man comes round, but who never make any actual contact with the Church.

(Continued on page 9)



## "Merry Christmas!"

By the late Rt. Rev. George Craig Stewart, D.D.

"Merry Christmas!" How can we carol and shout "Merry Christmas" when "*Glory to God in the highest*" is drowned by the murderous hum of bombing planes in the Eastern skies, and "*Peace on earth among men of good will*" sounds hollow and unreal while "Christian killeth Christian"; while heavily booted force ("naked power", Bertrand Russell calls it) smashes across the borders of honour and decency and right; while the long tragic line of Jewish and "non Aryan" Christian exiles make their weary way out of what were fatherlands, driven they know not whither and welcome they know not where?

Is our "Merry Christmas" then to be this year only a salute national, a self-congratulation good only in happy America? Do we close our eyes to reality, our ears to a world's agony? Is "Merry Christmas" to be heard only in the Western hemisphere this year. Is the Christ of Christmas banished and forgotten in the rest of the world?

The answer is clear: God is not left without witnesses everywhere. In Europe and in Asia, as well as in happier lands, tens, hundreds of thousands of faithful Christians will keep the feast, with joy triumphant over sorrow, with hope undaunted still by tyranny, with faith the victor over fears. Holy Russia will keep Christmas in spite of the Stalinists; Germany will light the Tannenbaum with candles and sing "*Heilige Nacht*" as of old.

"Though the darkness be noisy with systems  
Dark fancies that fret and disprove  
Still the wings stir around us, above us  
The wings of the Shadow of love:  
O princes and priests, have ye seen it  
Grow pale through your scorn.  
Huge dawns sweep before us, deep changes,  
A child is born!"

The birth of that divine Child makes all the difference. In facing "current events", we must not overlook the greatest of all historical events, the coming of God "in the flesh"—incarnate,—to share with us the very agonies begotten by our stupidity and wilfulness—Himself the victim of fierce nationalism, whose cross remains forever the witness of love to the uttermost.

The Babe of Christmas Day is the Risen and contemporary Lord who is in the midst of the current scene. He is not dead but alive and through His Body the Church, through His faithful disciples, through undaunted witnesses He brings upon the world the pressures of His Spirit.

Our Lord was a realist, the greatest of realists. He never, when on earth in the flesh, evaded the brutal facts. He faced them, and yet He kept, as we should keep, a central joy and peace in the confidence that God reigns. "That your joy," He said, "might be fulfilled"—and He said it the night in "which he was betrayed."

Today as we join in the Angelic Song "*Peace on earth among men of good will*," we must face the brutal facts in the present international situation; but we must face them with the Spirit

of Christ. And what was that Spirit? It was at once three things,—the Spirit of Justice, and fairness, "the Spirit of stern rebuke of unrighteousness"; the spirit of loving kindness to men of every race.

Very well, if we are to be *fair* we must first acknowledge this fact,—that the natural resources of the earth are not at present equitably distributed among the nations, and we must do all we can to remedy this provocation of war. Next if we are to be *righteous* we must set ourselves sternly against this fact,—the rising spirit of fierce and aggressive nationalism which tears up treaties, tramples upon the principles of international law and scoffs at civilized standards of morality and humanity. And third, if we are to be *brotherly* and *neighbourly* we cannot ignore our stake in the tragic fact of the sufferings of oppressed people wherever they are. Communications, economic interests, cultural ties bind together all the peoples of the earth. America cannot pursue a policy of "National monasticism on the American continent." The angels' song is not "*Peace in the Western Hemisphere among men of good will*," but "*Peace on earth*,"—all the earth, and there can be no real peace for any of us until it is won for all of us.

And so we keep Christmas in no smug and self-congratulatory spirit. Our hearts are heavy with the sufferings of the people in all the countries where brutal force is raging; our sympathies go out to the people who are being betrayed by cruel and arrogant and tyrannous leaders; we see humanity staggering along the Via Dolorosa and how can we be cold or indifferent? But we see something else, someone else. We see Jesus, the one hope of the world and we have faith that His Kingdom will come if we are true to Him.

Fear and hate, bullying and scheming, greed and grab, tread of hobnail boots in goose-step, flash of bayonets, rumble of tanks, whir of bombing planes, these represent a strategy that is doomed to failure. Be not deceived. God is not mocked. These ghastly denials of the dignity of man are impractical, visionary, futile. They will pass. They will perish. But faith in God will live on and good-will among men will grow and peace will come. As Cameron of the Ford Hour said once in an excellent Christmas address,—

"Take your list of the darkest things that are, and at the head of it write this: the watchers on the ramparts of destiny hold an informed and imperishable faith that the vast experiment of Christianity's peace on earth among men of good will shall be triumphantly justified,—put that at the head of your list and beneath it write whatever you please."

And so up through fog and out through dark, challenging what Newman called the "sour dissonance" of diabolical sounds abroad in the earth, we send the old undying message—"Glory to God! Peace on earth among men of good will!"—and to all a

**Merry Christmas**



# The Lore of the Month—December

By G. J. Jenkinson

Among the many singular customs of our forefathers there was perhaps none more curious than that which prevailed in cathedrals and many parish churches on *St. Nicolas' Day* (December 6).

On that day a Boy Bishop was elected from the choristers—a Bishop who assumed episcopal vestments and performed all the sacred offices, Mass alone excepted. In the York Chapter Register (1367) we read that "the Boy Bishop shall be the boy who has served longest and proved the most useful in the Minster, provided that he be a lad in good voice, handsome and elegantly shaped."

By proclamation of Henry VIII., dated 1542, "the revels of the Boy Bishop and his fellows" were commanded to cease.

With the approaching festival of Christmas, the custom of "going a-gooding" on *St. Thomas's Day* (December 21) was observed with great zest throughout the length and breadth of the land. In return for the alms bestowed during these gooding excursions, it was customary to present sprigs of palm, holly or mistletoe."

Christmas is now in the air. Our minds and hearts are filled with Christmas; our little ones think Christmas, talk Christmas, dream Christmas. The greatest of all festivals is here.

"For unto us a Child is born, unto us a Son is given." This wonderful Mystery is our Christmas—the protest of the human race against gloom. To come to the real origin of the Festival we must hark back to the fourth century, when the Church, with one of her wisest strokes of policy, substituted for the

feast of the Sun God the Festival of the Child, The Child Jesus, who stands for the childhood of the world.

Though many of the old Christmas customs are gradually fading away, the custom of decorating our homes with holly and other evergreens still retains universal popularity. The use of the mystic retains universal popularity. The use of the mystic mistletoe in church decorations

is considered most inappropriate because of its close connection with ancient Druidical rites.

Without doubt the most popular custom of the season is the giving of the Christmas Box, an institution supposed to be a relic of the Roman Saturnalia. One authority, however, gives a most ingenious conjecture as to its origin, attributing it to the Church herself.

"'Mass', at that time," says he, "was called Christ-Mass, the box Christ-Mass Box, or money gathered against that season, so that Masses might be made to the Saints to forgive the people their debaucheries; and from this servants had liberty to get box money because they might be enabled to pay the priest for Masses."

As for the Yule-log, without it Christmas Eve could not possibly be rightly and duly celebrated. Out of the numerous explanations of the word "Yule", the most likely is "a time of revelry", from M.E. "youlin", to cry out, or yawl.

These and many other customs cling tight to the heart-strings; with their repetition the days of our childhood return, old times are lived over again, and a bond of unity is strengthened the world over.



*It was customary to present sprigs of palm, holly or mistletoe.*



## Comments Original and Otherwise

(Continued from page 3)

He mentions several other people who live in a similar way, and he wonders what the Church can mean to them. In answering his own question he says:

"I am not a judge, rather a priest, and I can only understand one answers to that question—What does the Church mean to you?"

"That answer is: *An opportunity to be present with Christ at God's altar, expressing my worship of God in Jesus' way.*"

Elsewhere in the article he says that the administration of the sacraments is "primary purpose" of the Church. But surely neither Bible nor Prayer Book warrants any such assertion of primacy. Certainly Jesus said, "Do this in remembrance of me," but His final message to His people on the Galilee hill was, "Full authority has been given to me in heaven and on earth, go and make disciples of all nations." Surely that is the "primary purpose" of the Church, and for the better carrying out of that purpose, it is the duty of those set apart for the priesthood, to afford people who profess discipleship, every opportunity "to be present with Christ at God's altar, expressing their worship of God in Jesus' way."

In the Forward Day by Day comment on the Bible reading for October 23rd I read:

"The main business of the Church is to bear witness to Christ. Always some people are trying to divert the Church from its true purpose. They would turn it into a reform society, or a promotion agency for pet philanthropies. The Church must often be defended against friendly exploitation."

If those facts were driven home to our people by teachers and preachers, there would be no need of these annual whipping up campaigns to secure money for our missionary work.

### KILLING THE ARCHBISHOP

That is the heading of an item in a London Church paper which reads as follows:

"This is how they kill our ecclesiastical leaders! Last Sunday morning the Archbishop of York broadcast in the B.B.C. overseas Service from a certain country town. Dr. Temple was then motored to St. Albans for his share in the "Religion and Life Week". Here at 11 o'clock he preached in the Congregational Church; at 3 p.m. he addressed 1,600 people in a cinema and at Evensong in St. Albans Abbey he preached to a huge congregation.

It reminded me of the story told at a luncheon. Professor Basil Matthews referring to the fact that he had to make nine addresses in three days, told how an English school boy who, when asked to write what he knew about Americans, put down the following bit of information. "Americans are the only people who kill their criminals by elocution."

### Diocese of Quebec

The blunt statement that God commands Christians to wage this war with all their might for the reason that this world is the place where God has extended the Kingly Rule of Christ

appears in the leading article of the "Diocesan Gazette", being a summary of the words of the great German theologian Karl Barth, now living in Switzerland. Equally striking are other parts of the summary which declare that the arguments of Christian pacifism do not apply to this war, and that the Allies, by disarming, failed to keep the peace of Europe and so made this war possible. The issue of the war is whether it is right to use the methods of the jungle in order to remove some imperfections in the life of Europe. God wills that all Christians are in duty bound to resist Hitler with vigour. Christ reigns over the whole universe including the evil powers of this world and we should be denying His reign if we did not, for His sake, resolutely come to grips with the evil powers. Christians must support the Government as it uses military power to resist these powers, and be thankful to God that He has provided such a barrier against the chaos into which sin would plunge us. At the same time we must admit that the fact that the use of military force should be needed to check evil is a solemn judgment upon us. But Britain acted according to Christian standards in declaring war against Germany. The reign of the Risen Christ is the reason for resisting Hitler but it may be asked whether British Christians are resisting him on those grounds or on ideas of individual liberty, of defence of democracy or such-like principles of purely natural law. If Hitler is resisted on Christian grounds then we shall be saved from the false enthusiasm of thinking that God's Kingdom can be extended by force, and that this war is a crusade or a war of religion. It is a large-scale police measure which has become absolutely necessary.

The author of these words is probably the most widely known of all living theologians, as the Editor of the Gazette points out, and his words carry weight throughout most of the Christian world.

The Consecration of the church in the Colonisation centre of Lawrence near Bury by the Bishop of Quebec assisted by the Moderator of the United Church Presbytery of the district was an event of unusual importance. The church is vested in the diocese of Quebec, becoming its sole property thereby but a condition of ownership provides that the building may be used by other Christian churches upon occasions. The church is well built with a spacious basement and will be greatly appreciated by the hard-working settlers of various religious denominations who are establishing a home for themselves on the land aided by the Quebec Government. A substantial Government grant was given for the purpose of building the church. Spiritual ministrations in it are being and have been provided by the Bishop of Quebec. If the joint operation of the church proves a success in this case (as it has in the similar case of Comeau Bay Church) other towns in the wilderness of Quebec's vast hinterland may solve their church building problems in this way. The population ratio of members of the United Church to members of the Church of England throughout the province is as three to five, and

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## DECEMBER

1. **St. Andrew, Apostle and Martyr.** (Transferred.)
6. Nicolas, Bishop of Myra, Circa 342.
7. **SECOND SUNDAY IN ADVENT.**
8. Conception of the Blessed Virgin Mary.
11. Accession of King George VI, 1936.
14. **THIRD SUNDAY IN ADVENT.**  
Birthday of King George VI.
16. O Sapientia.
17. Ember Day.
19. Ember Day.
20. Ember Day.
21. **FOURTH SUNDAY IN ADVENT.**  
(St. Thomas Day transferred to Dec. 22.)
22. **St. Thomas, Apostle and Martyr.**
25. **CHRISTMAS DAY.**
26. **St. Stephen, First Martyr.**
27. **St. John, Apostle and Evangelist.**
28. **FIRST SUNDAY AFTER CHRISTMAS.**  
**Innocent's Day.**
29. Thomas, Archbishop of Canterbury, 1170.

### WEEK OF PRAYER FOR CHRISTIAN UNITY

For a number of years, the World Alliance has fostered, with the approval of the heads of the Anglican and Free Churches in England, what is known as "The Universal Week of Prayer", the time being the first full week in January.

For some years, too, there has been observed, through the efforts of the Faith and Order Movement, a Week of Prayer for Christian Unity, held at Whitsuntide.

Last year, the Continuation Committee of the Faith and Order Movement passed the following resolution:

"That, in future, the Annual Week of Prayer for the Unity of the Church and the Work of the Faith and Order Movement be kept in January; that, where possible, it be kept between January 18th and 25th, this being the week widely observed as a time of prayer for the unity of Christendom outside the Faith and Order Movement; that, where this is inconvenient, it be kept the first week in January, this being the week observed by the World Evangelical Alliance as its Universal Week of Prayer."

At the meeting of the Executive Council, held in Hamilton, in September last, the General Synod Committee on Faith and Order, and Life and Work, reported as follows:

"In view of the fact that the Universal Week of Prayer is becoming more generally observed in Canada, your Committee recommended to the Canadian Committee of the World Council that steps be taken to see if the Week of Prayer for Christian

Unity might be combined with the observance of the Universal Week of Prayer, at least so far as Canada is concerned."

This action received the approval of the Executive Council.

We understand that the World Alliance has already mailed to the Clergy of Canada a list of suggested topics for prayers to be used in the first week of January (January 4 to 11).

The North American Provisional Committee of the World Council of Churches, representing both Canada and the United States in the Ecumenical Movement, has also prepared material for use in connection with the observance of the Week of Prayer for Christian Unity (January 18 to 25).

As the subjects set forth in these lists are closely related, we would suggest that, where the Universal Week of Prayer is observed in our Churches, there be used, with the subjects set down for Tuesday, Wednesday, and Thursday of that week, the material issued by the North American Provisional Committee for the Week of Prayer for Christian Unity.

Where the Week of Prayer for Christian Unity only is observed, it is hoped that this material will be used in any case.

The material prepared in connection with the observance of the Week of Prayer for Christian Unity consists of two pamphlets, one entitled "Together in Prayer", being the four Services of Worship used at the North American Ecumenical Conference, held in Toronto last June—the other entitled "The Season of Prayer for Christian Unity—with a plan for Daily Devotions". The two pamphlets are, of course, closely related.

This material may be obtained from the Supplies Department of the G.B.R.E. at 5 cents per copy, or \$1.50 per hundred copies.

Yours sincerely,

WILMOT NIAGARA,  
Chairman.

R. A. HILTZ,  
Secretary.

General Synod Committee on  
Faith and Order, and, Life and Work.



### CANADA YEAR BOOK—1941

Canada Year Book—1941 is now available for distribution by authorization of the Hon. James A. MacKinnon, Minister of Trade and Commerce. This publication will be supplied, as long as copies are available, to the public by the King's Printer, Ottawa, at the price of \$1.50 per copy. This covers merely the cost of paper, press work, and binding, and leaves no margin available for advertising the volume. By a special concession, teachers and ministers of religion may obtain paper-bound copies at fifty cents each, but the number that has been set aside for this purpose is more restricted this year owing to the need for limiting expenditures of government funds and early application for copies on the part of those desiring to purchase them is desirable. Applications in this case should be addressed to: The Dominion Statistician, Dominion Bureau of Statistics, Ottawa.





# One Communion and Fellowship

## ST. ANDREW'S DAY

*"He brought him to Jesus."*

—St. John I: 42.

And what better could he have done? What, as a blessing to his brother? What, as a privilege to himself? For if, under God, I have been the means of bringing only one soul to Jesus, I have done for that soul what it will take all eternity to record. I have brought it to the One "in whom we have redemption through His blood, even the forgiveness of sins." I have brought it to the One "who of God is made unto us wisdom, righteousness, sanctification and redemption." If only I have been the means of bringing one sinner to the Saviour, I have the inestimable privilege of realizing that in the Day when He shall come to write up the people, I shall have, unworthy though I be, a crown to cast at the feet of Him who loved me and gave Himself for me.

Bringing others to Jesus, is the thought that I urge upon you this St. Andrew's Day. It is a very practical thought. Our Church in the Collect for St. Andrew's Day, and most people

in considering the life and character of St. Andrew, dwell upon his call, from the fact that he was the first who heard the Voice of the Lord bidding him to leave all that he had and to follow Him. With his brother Simon, and like the two sons of Zebedee, Andrew was a fisherman on the lake of Gennesaret, and no doubt from hearing him preach in the neighbourhood, he had become a disciple of John the Baptist. At all events it was through him that he came to know that Jesus was the Lamb of God, and so when the Saviour called him he was at once ready and willing to become His follower.



*St. Andrew.*

But interesting as it is to dwell upon the fact of Andrew being the first called, it seems to me more important—and it is certainly more practical—to notice how from the day on which he was himself called, he made it his business to bring others to Jesus. Three times he is mentioned by the Evangelist St. John (who, we should remember, was his companion at the time he first learned to know the Saviour), and on each of those occasions we find him engaged in his blessed work.

In the passage before us, when Andrew heard the Baptist speak and followed Christ, we are told that the first thing he did was to find his own brother. He said, "We have found the Messiah, which is, being interpreted, the Christ;" and he never rested till he brought him to Jesus. What a lesson for us there is here, if we have been led by God's grace to know Christ as our Saviour. How many are there in the family who are ignorant of that saving knowledge which we possess? What have we done for them? Have we ever acted as faithfully and as lovingly as Andrew did? There is no use our thinking that we love another if we are not anxious for his soul's welfare. Andrew first found his own brother Simon and brought him to Jesus.

Again, when our Lord desired to feed the multitude in the wilderness, and there was a doubt with the disciples how it could be done, it was Andrew who brought to Jesus the lad with the loaves and fishes. I do not say that he had much faith, for he immediately raised the question, "What are they among so many?" But still the principle is the same. He brought the lad and his store to Jesus. Naturally it would seem improbable that the loaves and fishes could be of much use; but if we would only learn to bring everything to Jesus, we should find what great things might be accomplished.

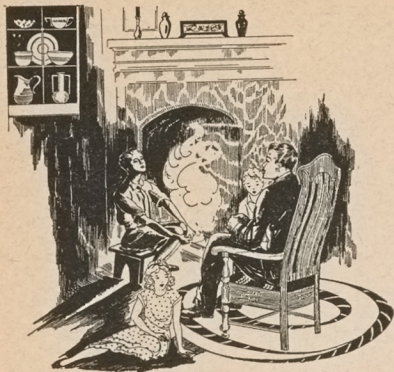
Once more, when at the feast certain Greeks came desiring to see Jesus, it was Andrew who

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*When Jesus called Andrew, he in turn found Peter and brought him to the Lord.*





## Home Horizons

By Charity Mauger

books, old and new, and in seeing that reprints are available. An unfortunate undergraduate who made the sweeping statement that all the old books for children seem unobtainable, had polite sarcasm, gentle ridicule and stern facts heaped upon him by booksellers, publishers and readers. It makes heartening reading.

Incidentally, we discussed children's, or young people's, books with a youthful visitor and found that her standbys and favourites were the ones whose names lingered fondly in our own memory. It was a pleasant discovery, but a bit puzzling.

\* \* \*

Once again we can start off proudly with a letter from a reader. It is such an interesting letter too, and we hope that its writer, Mrs. Hopkins of Fairhill, Anerley, Saskatchewan, won't mind sharing its contents generally. The letter adds to the information given in the short article on Juliana Horatia Ewing, in *Home Horizons*, and brings that writer of children's stories nearer.

Mrs. Hopkins writes: "As children we lived within a few miles of Ecclesfield, Mrs. Ewing's father's, Dr Gatty's, parish, where she and her sisters and brothers were born. They belonged to an older generation, but our parents visited and my brothers were great friends of Mrs. Ewing's nephews. I just remember meeting Mrs. Ewing once, on her return from Canada, it must have been, a delicate looking woman with a mass of golden hair which made her head look too big for her body. Of course we read all her books, and those of her mother, Mrs. Gatty, who was a daughter, or granddaughter, of Dr. Scott, Nelson's chaplain on board the *Victory*. His cabin chair is still kept as an heirloom in the Gatty family."

The letter also mentions other members of the family. Alfred Scott-Gatty, a brother of Mrs. Ewing, was known for his "Plantation Songs" which he and his wife sang, while his descendants have made stage careers. Mrs. Eden, the sister who published Mrs. Ewing's letters, was still living a few years ago. She is the last link with her faraway generation, and we are fortunate to have been within such human distance of a famous figure.

The original article on Mrs. Ewing in the English "Time and Tide" by E. M. Delafield, brought such a flood of letters on children's books from both famous and otherwise, that after several numbers it was necessary to terminate the subject. It seems a very healthy sign that in the midst of perilous times men and women are keenly interested in children's

### Decent Pride and Civic Responsibility

These dying days of late autumn afford more time for the favourite occupation of Brigid and me, which is discussion of every subject under the sun in general, and, in particular, the making over of the world, or at least that corner of it which we have chosen as our own. We aren't particularly drastic or radical in our re-shaping, either, merely building on the decent pride which already exists and expanding the sense of responsibility of each individual.

Practically every young man of this district has enlisted. The jobs given up by those who had jobs were not always of a permanent nature or trade. They will come back in many instances to nothing and with no trade to fall back on. That is—unless; and it is that alternative possibility that we so often ponder over. We go further and wonder if it would not be possible to have little groups of men and women in our village, and all the other villages, studying conditions, enquiring into ways and means, trying to gather information that will help to make our villages prepared to greet their returning men with more than a welcome and a gift. If the discussions did nothing more than open the minds of some to the existing and future problems, and help to arouse that

public opinion which is so strangely lacking among us Canadians,—as compared with the everyday folk of the Old Land,—they would be worth while. But in many instances they might well go much further.

Our village lacks a water system which has prevented industries from being established here in the past. A large summer population makes for a winter letdown in every way. These are local problems which might be remedied for the future good. Even while straining all resources—or so let us hope—to win the war there is no reason why we should not





give thought to the future of returning local men. The Government cannot be expected to have the solution for our village and your village tucked in various pigeon holes. It really is our own problem.

A handbill which came to us is so closely akin to what we long for that mention of it seems appropriate. It is the announcement of "Four Country Evenings", of which the theme would be "Forces on the New World Front". Each evening had its own question (1. Are Revolutions Inevitable? 2. Will the Russian Bear Be a Democrat? 3. Can This Hemisphere Isolate Itself? 4. Will Canada Solve Her Problem?) and the host and hostess led the discussion from opposite angles, followed by general discussion, music and coffee. Tickets were sold at 25c each for the benefit of the Red Cross and people came from miles away. There is no reason to suppose that the people of that district were unique, although fortunate in their leadership, so the idea of this series of discussions could be repeated times without number.

\* \* \*

### Confounding the So-Called Wise

Do you remember that at the beginning of the war—such a very long time ago—wise people said it was economically wrong to do hand-knitting for the forces, that factories and machines could turn out articles in quantities and quality superior to those done by the individual knitter? How time has given the lie to such opinions! Factories could not be spared to turn out the countless thousands of comforts which are needed for our own men, for the victims of bombing, and for our less fortunate allies who are carrying on under great difficulties. For the work in Canada alone—including our seaports, with visiting sailors often suffering from lack of warm comforts—no less than five thousand sweaters a month are asked.

Despite the fact of our increasing ranks of uniformed women in the various active services it seems as though no more useful service is being rendered at the present time than that given by the women, who in their own homes throughout the land, are knitting, knitting, in every spare moment, turning out the turtle-necked sweaters, the seamen's long stockings and the other articles specified in the quota which in orderly fashion have been apportioned each Red Cross branch in accordance to its strength. It isn't spectacular work and it has brought neuritis to many aching shoulders, arms and hands, but it is the opportunity for which many women are devoutly thankful.

\* \* \*

### Worship—and Our Sunday Schools

We went, the other day, Brigid and I, to a meeting which had the pretentious title of the 27th annual conference of the Religious Education association, and was expected to be attended



by fifty clergy and Sunday School teachers of the deanery. There were considerably less than half that number. You may remember that Brigid is keen on the proper teaching of children in the Sunday Schools, and she had rather a "I-knew-it" expression over the empty chairs. A very young clergyman, the Rev. D. C. Candy, gave such an excellent address, as to give Brigid reassurance, and make us regret even more the absentees. The speaker's theme was the League of Loyalty, which seems to be bringing excellent results in faithful membership in the city churches both at Sunday School

and Matins, or a specially-arranged junior Church Service. But the introductory remarks were the comforting ones, when the speaker pointed out that the duty of Sunday School teachers is to make good Churchmen out of the children entrusted to their charge, and to do this, the instruction and catechising in the Sunday School room is not enough. The child must also be taken into the church, where the atmosphere of worship will appeal to its susceptible nature and where the various Offices will become familiar. Only in this way will the child's spiritual education be rounded out.

\* \* \*

### Spring's Mince-meat Mellows Nicely

Space seems to have vanished in an amazing fashion. There were several books to enjoy, and as Christmas will soon be in the offing, there should be some mention of cookery, although the temptation, nowadays, is to give suggestions for what *not* to eat! However, it is wise to go on living as sanely and normally as possible and Christmas seems to call for certain traditional celebrations. You may remember that this household took time by the forelock and made mince-meat last spring when dried fruits and peel were still available. It is mellowing very nicely too, thank you.

With the shortage of fruit in mind, perhaps a recipe for Carrot Pudding would not come amiss. Surprisingly few cookbooks include carrot pudding, despite the fact that it has been a noble standby for many years, or generations, and can take its place on any Christmas dinner table without apology. Here it is:

#### Carrot Pudding

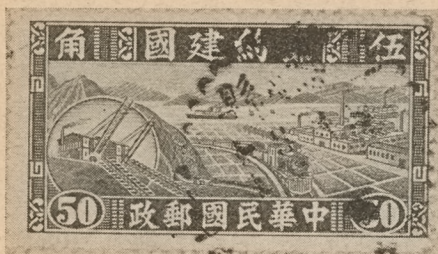
¾ teaspoon soda.	4 tablespoons peel.
1 cup grated raw potato.	juice and rind ½ lemon.
1 cup grated raw carrot.	1 teaspoon salt.
1 cup brown sugar.	1 teaspoon cinnamon,
1 cup flour.	½ of nutmeg and
½ cup chopped suet.	few grains cloves.
1 cup raisins.	

Stir soda into potato and mix well. Mix and sift dry ingredients. Add suet and fruit, then vegetables, and mix well. Steam for 3 hours.

This pudding will serve six rather sparingly. It can be made richer with the addition of more fruits, nuts, etc.



## Around the World



### THE SPIRIT OF CHINA

A recent issue of stamps by the Central Government of China visualizes her hopes for the future.

'Reconstruction' is not a new word born out of the present devastating Sino-Japanese war, but it is surcharged with new meaning because of it.

Under the administration of the present Government, having at its head Generalissimo Chiang Kai Shek, "Reform and Progress" has been the slogan. Striking improvements have been made through the repairing of historical places, the widening of streets and the making of waste land into parks.

Then came Japan's aggression when the Central Government and the Governments of those Provinces in the occupied areas were forced to move, or else submit to the new regime.

But the work of Reconstruction continued in those Western Provinces. The machinery of great factories in the East was dissembled and carried inland and industrial work was developed on a larger scale than hitherto had been possible. Heavy onslaughts by the enemy have strengthened the urge for development and reconstruction.

Students are suffering untold privations that they may continue their university courses and be better prepared to be leaders in the great 'Reconstruction'.

\* \* \*

The number of China's homeless exceeds the whole population of the British Isles. The ruthless destruction of modern warfare has spelt ruin for villages and city homes, schools, universities, churches, hospitals, workshops, and industrial plant; and famine, flood, and disease have taken a terrible toll of human life. Yet in all kinds of ways this day of intense suffering in China is proving a day of great opportunity for Christian forward work (p. 47).

(From "This Is the Day", C.M.S. Report.)

\* \* \*

### PROGRESS IN JAPAN

"I had encouraging news from the Training School in Nagoya,—four more baptisms in the second year students of whom there are only eight training to become Christian Kindergarten-teners—but it makes all the year Christian.

Prayer for a Principal who can give full time to the school is desired. Finances are very difficult but faith in the Almighty God whose children they are, is burning still."

(Quoted from a letter to one of our returned missionaries.)

\* \* \*

### PEACEFUL WARRIORS

"Chief among these peaceful warriors for God are the Christian missionaries. Over twenty-seven thousand of them—counting only the Protestants—are at work throughout the world. No place is too remote for them to reach, no hardships too grievous for them to endure, no opposition too great for them to overcome. They have set themselves in eternal and unremitting conflict with sin, disease, poverty, and ignorance. Because of their ceaseless efforts, righteousness, health, economic well-being, and truth are established and fostered throughout the world."

(From "The Church Serves the World", by Jesse R. Wilson, D.D.)

\* \* \*

### THE GROWTH OF THE YOUNGER CHURCHES

"When the Jerusalem Conference met in 1928 there were approximately 8,000,000 Protestant Christians in the mission field; when the Madras Conference met ten years later the number had reached approximately 13,000,000, or an increase of 68 per cent. During the decade there had been an increase of 40 per cent in China, 50 per cent in India and Japan, 100 per cent in Africa and 150 per cent in Latin America. At no time in Christian history has such progress been made."

(From "Under Fire", by A. M. Chirgwin.)

In this connection it is interesting to note that India has now almost 8,000,000 Christians.

\* \* \*

### LITERACY IN INDIA

More than a million adults in the Punjab were enrolled for instruction in one year by the Punjab government campaign to further adult literacy. Over 50,000 of these succeeded in attaining the literacy standard. In Travancore there has been great advance in the past ten years, notably among women. Literates are now 47.6 per cent of the population, compared with 28.2 when the last census was taken.





## The Tent Church in Toronto

"A Tent Church in Toronto!" exclaimed a friend when I told him of my summer's work. "Have you left the Church of England and gone over to the Gospel Tabernacle?" It has been very interesting to note people's reactions when told of holding Services in a tent, particularly in a large city like Toronto. And yet Services of the Church of England were held in a tent in North Toronto from May 25th until October 12th, the latter being a Harvest Thanksgiving Service.

The building up of many sections of the outskirts of Toronto in the past two or three years has brought a serious problem to the Church, namely, new districts without proper or adequate Church administration. It is no longer a question of too many churches, but of not enough churches in the growing communities.

In one of these a tent was put up. It had a seating capacity of about eighty-five. The chancel was defined with royal blue curtains, so arranged that they could be drawn to screen it off during week-day meetings, and also to form a small vestry on one side of the sanctuary and a small storage room on the other side. In the sanctuary itself hung a reredos of paler blue, and a gold brocade frontal on the altar, which together with lectern and prayer desks, and other furnishings were very familiar to those who used the old Trinity House chapel; they were loaned by Trinity College and made a beautiful little sanctuary. A historical relic is the small wooden cross, being a portion of oak cut from one of the original beams of Winchester Cathedral in the eleventh century.

The flourishing branch of the W.A. was organized. A small adult choir greatly aided the Services in the early part of the summer. Brownies and Wolf Cubs proved to be of inestimable value in providing not only an outlet for the excess energy of the many children in the district, but also a training ground for all-round development. The Altar Guild did much more than relieve the Student-in-charge of looking after the sanctuary; it has caused the sanctuary to be a place of real beauty throughout the entire summer, and in addition, made altar and communion linens, so badly needed by a new church. The men were organized into a Parish Committee to look after the material needs of the Church and this work was done most satisfactorily.

A light has been lit in an area hitherto spiritually uncultivated. That it may be a candle which will not be put out with apathy or burn away through indifference is the

hope of those earnest Christians who have faithfully served their Lord and Master through the Tent Church. They realize the truth of the statement, "Where there is no vision the people perish."

*(Condensed from an article by A. Ongley, the Student-in-Charge, in the Trinity University Review.)*



### RELIGION IN EDUCATION

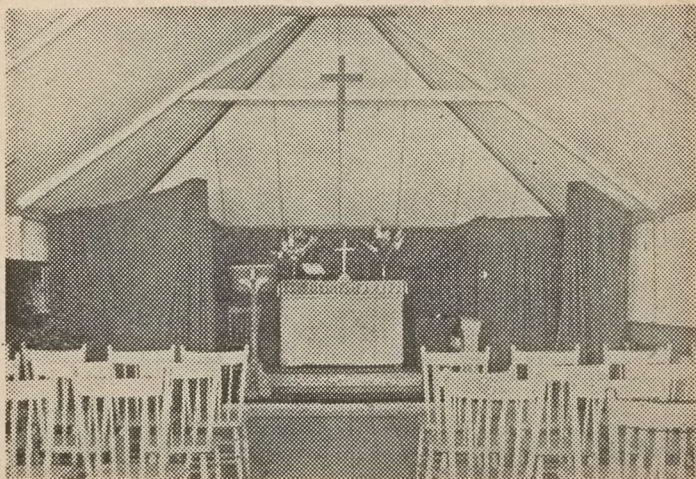
A French Roman Catholic lawyer's address to the jury: "My task is very easy. The accused has confessed; a defense is impossible. And yet I want to add a few words. There on the wall I see the picture of the Crucified—and I pay homage to it. There it hangs in this hall of justice, where you condemn the guilty. But why do we not hear anything of him in our schools to which you send your children? Why does Sandot, the murderer, for the first time in his life, see the Crucified here in this hall where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of infamy." One of the greatest needs of America today is more attention to religion in education.—H.



### DIOCESE OF QUEBEC

*(Continued from page 9)*

the total English-speaking population in these industrial towns is only a tenth, more or less, of the whole population. These figures reveal the difficulty of meeting the religious needs of these new communities.



*The Toronto Tent Church.*



# One Hundred Years Ago

**Quebec—Bishop's Illness:** The Bishop of Montreal is labouring under painful indisposition. Prayers will ascend to heaven from the heart of every member that the blessing of health may be restored to a prelate . . . so beloved by every Churchman in dioceses of Quebec and Toronto.—"The Church", 18 December, 1841.

**Munificence of S.P.G. to Canada:** In the Provinces of British North America the expenditure of the Society during 1841 amounted to £26,980 (S.P.G. Report, 1842). Elsewhere £53,500 was required, new bishoprics having been created at Gibraltar, New Zealand, Br. Guiana, Antigua, Barbados and Van Dieman's Land during 1841.

At **Kildare** in Berthier Co. a church is being built, attached to Rawdon.

**Aylmer** is principal want of Hull district, a place of business rapidly rising, people long impatient, will contribute handsomely and proceed with church when clergyman is appointed.—S.P.G. Report, 1842.

**Cobourg Rectory:** Historical sketch printed in *The Church* (4 December, 1841). The Rev. Wm. Macaulay entered upon this charge in 1818, holding Services in the Court House of Amherst. Four acres in the rising village of Cobourg were given by Jno. Spencer Esq. and a wooden church opened on Christmas 1820, a parsonage-house being erected near by four years later. Port Hope was attached to Cobourg until 1830, as well as most of the Newcastle district. In July 1827 the Rev. A. N. Bethune was appointed and the next year the District S.P.C.K. Committee was formed. In 1829 the chancel and church were enlarged, and in 1833 galleries were erected to accommodate the increased population arising from immigration. In 1841 a school building was erected by the congregation for providing free education of a religious nature to the children of the parish. A Sunday School of 100 pupils is in operation. At Grafton a neat little church is being built.—*The Church*, 4 December, 1841.

**Cobourg: Theological Students:** Bishop Strachan to Rev. D. Blake. He is willing to assist Mr. Matthew Ker while studying at Cobourg. (To Rev. J. G. B. Lindsay.) Will help Mr. Jackson. (To Rev. S. S. Strong.) Is disposed to accept Mr. Jamieson as a candidate for Holy Orders. (To Geo. Bartlett of Barrie) giving him instruction as to his preparation for the Ministry. (To Rev. W. F. S. Harper) Is disposed to accept Mr. Read as candidate for Holy Orders. He and Mr. Shirley will have to attend Mr. Bethune's classes. (To Rev. R. Cartwright) Has little regard for critics of his arrangements for training candidates for Holy Orders. Dec. 6 to 14, 1841. (Ont. Archives.)

Announcement that the School for Theological Instruction would be opened in Cobourg 10 Jan. 1841 was made by the Bishop because he apprehended that King's College, Toronto, could never possess the full confidence of the Church as a place of preparation for the Ministry. (Memoir of Bishop Strachan, p. 191.)

**Whitby, Bowmanville and Pickering:** Bishop Strachan to Rev. Thos. Kennedy. Wishes more

information as to his appointment to Darlington. Seems to be no official record. Introduces the Rev. Jno. Pertland who is to have charge of Pickering and Whitby. (To Mr. Jno Bold of Pickering) Unless people contribute to his support Mr. P. will be withdrawn. (To Mr. Wm. Lang of P.) Thanking him for offering free use of house of worship which he has built in Pickering to the Church of England every 2nd Sunday. 10-31 December, 1841. (Ont. Archives.)

**Warwick (near Sarnia):** Bishop Strachan to the Lord Mount Cashel. The Parsonage-house which Lord M. had erected in Warwick was in decay. Prays that assistance be given and that Lord M. may be interested in the building of a church there. 4 Dec. 1841.

**Sandwich:** The Rev. T. E. Welby submitted his report of the mission for 1841 to the Bishop. (Ont. Archives.)

**Townships Vacant:** Missionaries were required for 45 village or rural stations of diocese of Toronto. Church building at Merrickville, Oakville, Mono, Chinguacouchy, Burford, Richmond (London), Whitby, Haldimand, Hither, Streetsville and Brock. I shall fill them up as quickly as I am able. (Bishop of Toronto to the S.P.G. Annual Report, 1842.)

**Munificence of the C.M.S. to Canada:** The records of the Church Missionary Society of England show that \$70,000.00 per annum was spent on Canada for many years up to 1903 and the sum then gradually reduced. In 1919 the C.M.S. sent \$125,000.00 to the M.S.C.C. for an endowment fund.

**Red River Mission: Indian Settlement:** The Rev. John Smithhurst's report for 1841—to the Sec. of C.M.S., London. Crops very fine. Barley reaped today, 12 weeks since it was sown. 200 bushels of potatoes and abundant corn. Indians are working for winter clothing by clearing ground.

When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church, with its white spire overtopping the trees by which it is environed, cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism to Christianity during the last ten years. There is also a mill here, which Mr. Cockran erected that the Indians might get their grain converted into flour.

Oct. 2, 1841. The Spirit of the Lord has done wonderful work in this little Colony, through the instrumentality of the Church Missionary Society's agents. What a proof of the power of the Gospel is the present condition of the Indian Settlement.

I had a long conversation with a man and his wife who are renouncing heathenism. They have come from York Factory this summer in a small birch-rind canoe, performing a journey of more than 700 miles to seek religious instruction.

Annual Examination of the Indian Schools. Mr. Cowley read the Church Service, and Mr. Smithurst then examined the children—the



Muscaigos first, and then the Saulteaux, in the Church Catechism, in the Old and New Testaments. They read and answered Scriptural questions well. It gladdened my heart to witness these children, whose parents were wild in the woods a few years ago, giving such proofs of their knowledge of the Holy Scriptures. (Oct.-Dec., 1841.)



## Recent Happenings

The Presiding Bishop of the American Church broadcast on a nation-wide hook-up on the first day of the Every Member Canvass, November 9th.

\* \* \*

The Moderator of the United Church of Canada has announced that there is a move to create a federation of all non-Roman Churches, a body which could speak with the authority of a united front. In making the announcement he intimated that the Primate of the Anglican Church was aware of the movement, and that the matter would probably be discussed at the next meeting of the House of Bishops.

\* \* \*

Lady Oxford is quoted in London Spectator as having recently said: Twenty years ago Roosevelt told me that he would never do anything as he was paralyzed in both his legs. I replied, "A man does not think with his legs. Some day you may be President of the United States."

\* \* \*

The Venerable E. P. Laycock who will be remembered by many as Archdeacon of Columbia, and who returned to England in 1933, has been awarded the British Empire medal for courage and bravery during air raids in London.

\* \* \*

When Hon. R. B. Hanson visited Coventry the news report said that "By the side of the Bishop of Coventry, a bishop of the Established Church, stood a Roman Catholic priest, whose own church and parish hall lay in ruins only a few yards away. In common suffering and loss they stood there together, telling by their helpfulness to each other of the common strength of the people of this Island."

\* \* \*

Captain W. A. Bailey of the Church Army has been awarded the George Medal. During the destructive air raid on Paddington, London, he risked all dangers and inspired courage, seeking to rescue people in the midst of falling masonry, fire and bombs.

\* \* \*

Bishop Noel Hudson, secretary of S.P.G., has been appointed Bishop of Newcastle, and Prebendary Wilson Cash, secretary of C.M.S., has been nominated for the see of Worcester. It will not be easy to fill their places.

\* \* \*

Broadcasting to Kingston where he received an honorary degree Lt. General McNaughton said, "We must pause in our onward march, not for contemplation, but to assess the dangers, take stock of our resources and plan our de-

fence so that each and every advantage may be turned to maximum account in the crusade—and I use this word advisedly—in which we now are engaged."

\* \* \*

The Right Rev. Dr. Winnington Ingram, retired Bishop of London, recently gave a broadcast address in London. He is 84 years of age.

\* \* \*

Holy Trinity Church, Brighton, rendered famous by the ministry of Robertson, and later by the incumbency of Chancellor R. J. Campbell, is now vacant. Owing to the fact that the church has no endowment it may remain closed for the duration.

\* \* \*

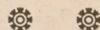
A photograph of St. Mark's Cathedral, Seattle, Washington, recently appeared in the daily papers. Prominently displayed in front was a For Sale sign. It seems that the parishioners failed to meet their mortgage payments and the bank brought a foreclosure action.

\* \* \*

The Maritime Synod of the Presbyterian Church adopted a resolution to be forwarded to the Prime Minister, asking why in the proclamation issued in connection with Canada's Re-consecration Week, no mention was made of the Empire and of its allies, and why we were asked to observe the week only on account of those who have died in defence of Canada.

\* \* \*

It is an admitted shortcoming of democracy that in our war effort, a man of the ability and patriotism of Robert C. Menzies formerly Premier of Australia should now be a man without a job.

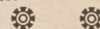


## ONE COMMUNION AND FELLOWSHIP

(Continued from page 11)

brought them to Him. Who they were, and how they came to have such a desire, we cannot say. They were evidently anxious about better things, and it may be that their longing to see Jesus was an answer to the prayer which Solomon had offered up concerning the stranger, hundreds of years before. We never can tell who may be praying for us, and how or when their prayers may be answered. But whatever the circumstances, Andrew brought these men to Jesus.

Surely this is the subject, then, which should occupy our minds today. Learn from the Apostle Andrew, under every circumstance, to bring others to Jesus.



## APPRECIATION

Dear Sirs:

Thank you for your recent letter enclosing receipt for the Calvary Cross in memory of my son. I am delighted with the work in every way, which is greatly admired by all. It is an excellent job.

The dedication Service by the Bishop of Newfoundland was beautiful.

Again thanking you for the satisfaction you have given, I am

Very truly,



## BOOKS FOR PRESENTS

### The New Testament in Basic English.

Pocket Edition (cloth) .....	\$1.00
Pocket Edition (leather) .....	\$1.25
Library Edition (large type) .....	\$3.00

### Pat McCormick. A Man's Life.

By R. J. Northcott.....\$1.25

### Militant in Earth. Twenty Centuries of the Spread of Christianity.

By Edward Rochie Hardy, Jr. ....\$3.50

### The Psalms.

W. O. E. Oesterley. 2 Vols. ....\$9.50

### Middle East.

By H. V. Morton.

Full of interest at the present time, this book gives attractive information about Egypt, Palestine, Iraq, Turkey and Greece. Maps, illustrations, 326 pages.....\$2.75

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**The Priceless Jewel.** India. . . . 45c.

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Also painting books, cut-outs on the various countries. . . from 15c. to 35c.

## LITERATURE DEPARTMENT

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There is still time to get some of our beautiful Christian Christmas Cards with Bible verses or religious picture. Prices have not advanced.

10c. a dozen, 30c. a dozen,  
up to 50c. each.

G. B. R. E.

604 Jarvis Street

Toronto



Mr. James Green has been selected to represent the club in the Speaking Contest to be held in the near future.

We are very sorry to report that several of our members, including the Secretary, Miss Edith Crossley, and the Treasurer, Mrs. Viola Gregory, have been sick and were unable to attend the meeting on November 19th. We hope they are fully recovered and will be back with us soon.

#### St. Hilda's Guild

The members were entertained one evening at the home of Helen Wilson, one of our old members. We had a wonderful time, and did full justice to the refreshments served by our hostess. Part of the evening was spent in working on pretty articles we are hoping you will come and buy at our Tea and Sale of Work to be held Saturday, December 6th.

#### Junior Choir

The boys and girls met in the Chapel after school one afternoon recently for Sung Evensong and afterwards their choir leader entertained them to supper.

#### ST. MARY'S

Just a few words, regarding our Sunday School, that branch of the church seems to be doing splendidly. New Hymn Books have been bought, also a number of spiritual pictures for the use of the children. We are glad to welcome to the staff Mrs. L. Marshall who has had a class for the past few weeks.

Without those teachers there would be no Sunday School so our love and prayers go out to them for they are our soldiers of today.

#### W.A.

Meeting was held in the Parish Hall, the president in the chair. Parcels have been sent to all the boys of the church who are overseas and to those who are still in Canada. We wish them all a Happy Christmas, good health and a safe return.

How about The Living Message or The Church Messenger for a Christmas Gift to one of your friends.

#### ST. MARK'S

The congregation of St. Mark's, neighbors and friends gathered at the parish hall on Friday, November 21st, to listen to a very interesting lecture given by Mr. Fraser Gerrie, on his recent trip to England. After his talk members of the Vestry served tea.

The Young Women's Group met this month at homes of Mrs. G. Summers and Mrs. Grace Smith. Future activities were discussed and it was decided to donate \$25 to the Vestry. Their annual meeting will be held on December 10th at home of Mrs. Elliott.

LAC. E. Cawley has resumed his duties with R.C.A.F. after two weeks leave at his home here.

We are very pleased to have Mrs. L. Kay back into the activities of the church. The Junior Choir have resumed their practises under her leadership.

The W.A. activities this month consisted of a Tea held in the Parish Hall on November 6th and their Annual Bazaar held on November 26th. Both were well patronized and the ladies were pleased with the results.

Special service was held on Sunday, November 9th for Remembrance Day. Solo was rendered by Mr. Jenkins.

Confirmation Service was conducted by Bishop Barfoot on Thursday, November 27th. The

candidates were; Bernice Crombie, D. Gibb, R. Heatherington, R. Baines, St. Marks'; Mr. and Mrs. Belcher, St. Mary's. Choir rendered special music

A.Y.P.A. held their meeting on Tuesday, November 25th, in Parish Hall. Miss Pallister was there representing Diocesan Council. A social evening was enjoyed after. L. H. Bladen was acting chairman.

#### CHRIST CHURCH WOMEN'S GUILD

The financial returns of the Harvest Supper, held in October, showed a net profit to the Guild of only \$22.00, owing to a much smaller attendance than usual. Nevertheless, those who came enjoyed a good dinner and an excellent programme.

Mrs. Forbes reported that \$310.00 had already been paid on the apportionments, as a result of the calendar year collections, with a balance in hand of \$170.00, and three months' collections still to come in.

Mrs. Forbes also reported on the Xmas parcels for the men on service. They would be away by the end of the week, but collections had been very small, and their list of names was nearly doubled.

Mrs. Blaine attended the meeting on nutrition held under the auspices of the Local Council of Women. She reported a most interesting meeting and stated that classes were to be held in the Technical School on November 17th and 24th, at 8 p.m.

Conveners for the Tea on November 19th in the Parish Hall are Mrs. Kilgour and Mrs. Parry; Sewing Table, Mrs. Goold, Mrs. Turner and Mrs. Newton; Home Cooking, Mrs. Engel and Mrs. Hansford.

The Guild authorized the purchase of a new supply of communion bread.

#### HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

#### Notes from the Rector

October 31st was a busy day. Holy Trinity entertained the Quarterly Board Meeting of the W.A. At the Corporate Communion Service, the Rector was assisted by the Rev. N. J. Godkin, the Rev. Elliott, and the Rev. Faulks. We had the privilege of addressing the meeting during the afternoon session on the subject of "Thanksgiving."

A Reception for University students was held this same afternoon at St. Aidan's Club House. The Bishop took this opportunity of meeting many Anglican students. The hostesses, the Misses' Smith, had everything splendidly arranged. The Rector and the Rev. N. J. Godkin met the students and the following ladies graciously poured tea. Mrs. R. N. Shaw, Mrs. P. S. Warren, and Miss Mabel Patrick. Mrs. Melrose helped to entertain the guests. The Bishop was very well pleased with the work being carried on by St. Aidan's Club.

The Young Wives and Girls' Club plan a Bazaar on December 5th, in the Church Basement.

The Parish Guild ladies have concluded a most successful year, and among their gifts to the Vestry for the needs of the Parish Church, has been the voting of \$400.00 to reduce the principal of the mortgage.

The W.A. has just held a very happy and profitable Bazaar and desires to thank all those who so kindly supported them in this effort.

The A.Y.P.A. were privileged to hear Mr. Fraser Gerrie on his return from England as a visiting correspondent. Quite a large number of



the congregation took advantage of the offer to be present, and one and all agreed that it had been a talk well worth listening to.

We mourn the loss of Mrs. Richard Hill-Male, and Miss Bowen, both of whom have been called to "Higher Service" both both leaving a long record of kindly Christian living to be remembered.

W.A.

The Annual Bazaar was our one big effort for November. This took place on Friday the 21st, in the afternoon and evening. His Lordship the Bishop kindly came over and opened the Bazaar, and gave us some words of praise, which were greatly appreciated.

In spite of the very cold weather, we had a splendid turn-out, and did exceptionally well, in fact, better than we did last year. The hall was prettily decorated with autumn leaves, and streamers of the W.A. colors hung from the lights.

The Thanksgiving Mite Boxes were turned in and contents counted, amounting to close on to \$100. From the different booths, the grand total of \$236.00 was reached, with more to come in later.

This ends our activities for the year, and after our business meeting in December, we will close for a short Christmas recess.

### Choir

On Wednesday, November 5th, Mrs. A. Pryor opened her home for a Sewing Meeting for the Bazaar.

On Wednesday, November 19th, the A.Y.P.A. kindly offered to mend the music of the choir. Under the supervision of four choir members, sixty-six books were repaired.

Friday, November 21st, the choir had their booth at the Annual W.A. Bazaar. This was well attended considering the sudden change in the weather, and the choir would like to take this opportunity of thanking all those who so kindly patronized their booth.

For Christmas music, the choir are going to present selections from Handel's "Messiah" on Sunday evening, December 21st.

Once again the sympathy of the choir goes out to one of our most valued members, Miss V. Hill-Male, and to her sister Mrs. Geo. Woodland, who mourn the loss of their mother.

### Young Wives Fellowship

On Wednesday, October 22nd, the members of the Young Wives Fellowship paid a visit to the Social Service Headquarters, and helped do some mending. We are hoping to be able to go again shortly.

We have been very glad to welcome some new members.

On Friday, December 5th, the Girls' Club of the Church are holding a Bazaar at the church Basement, and have kindly consented to letting us have two booths, one of home-cooking, and one of baby garments and oilcloth novelties, so members have been very busy working for this coming sale.

### Sunday School

Holy Trinity Sunday School donated \$25.00 to be applied to reduce the principal of the mortgage.

They also donated \$5.00 to the British & Foreign Bible Society, to help support the colporteur in China.

We are very sorry to lose the teaching services of George West, who has left to join the R.C.A.F. George was presented with a leather wallet from the Sunday School Staff.

We were very glad to secure the services of William Nicholson to take his place.

We are now using Lantern Slides in the morning,

and sometimes in the afternoon Sunday School and find these to be of great help to us in our work.

## The Rural of Deanery Vermilion

### CLANDONALD MISSION

THE REV. F. A. PEAKE

The major event of the month has been the visit of the Lord Bishop to the Mission during the weekend of November 9th. In the course of his visit the Bishop was able to meet a number of our people once again and to pay a visit, for the first time, to the Derwent Mission where a reception was held in his honor at the home of Mr. and Mrs. V. Christensen. On Sunday morning his Lordship celebrated Holy Communion at St. Mary's Church, Landonville and preached at Evensong in Holy Trinity, Irwinville in the afternoon. At night the Sacrament of Confirmation was administered to seven candidates in St. Mary's, Clandonald.

Services at Tring and Geddeon Lake have now been suspended for the winter months. An effort will be made to maintain services at Derwent in addition to those at the three parish churches but it is not certain whether this can be achieved.

There seems to be, in certain quarters, an almost flippant disregard of the church's part in the solemnization of Holy Matrimony. It is not sufficient for total strangers to present themselves in the Vicarage study and to proclaim their intention of being married within a few days. The church contemplates the use of Banns that the wedding may be performed publicly with the prayers of the whole church and that the clergyman may know something of those for whom he is to perform so solemn a sacrament.

Copies of the book of devotions "Fight the Good Fight" published recently by the G.B.R.E. are being supplied to members of the Mission now on active service, or who may hereafter enlist, through the generosity of the various branches of the W.A. A circular letter is being prepared to accompany the books assuring the recipients of the prayers and good wishes of the Mission.

Two illustrated lectures will be given in Clandonald during the week following January 9th. On January 9th the W.A. are sponsoring a lecture entitled "The English Cathedrals" in aid of the Church Restoration Fund and the following Wednesday evening the A.Y.P.A. meeting will have one on "Silk and Its Manufacture."

The "Parish News Letter" (No. 5) was sent out at the beginning of the month and the attention of parishioners is drawn to the arrangements for the Christmas Services contained therein.

### MANVILLE

Our Armistice Service was very well attended (November 9th). The church was decorated with Union Jacks and Canadian flags.

The Women's Auxiliary plan to have their Sale of Work and Tea on December 6th. The children in the Sunday School and the girls in the Girls' Auxiliary are practising for the Christmas concert.

### STELLAVILLE

A very enjoyable Hallowe'en party was held at the home of Mr. and Mrs. J. E. Currey, October 31st. Mr. and Mrs. Currey entertained the



children of St. Helen's Sunday School and their parents. The programme included a weiner roast.

**Baptisms**—November 2nd at Chailey: Hans George, son of Mr. and Mrs. Jans Pedersen.

Gladys Iris, daughter of Mr. and Mrs. Thos. Syer.

November 9th at Innisfree: Thomas Albert, son of Mr. and Mrs. A. E. Winfield, and great-grandson of Mr. Daniels, Innisfree. Four generations were represented at this baptism.

We were very pleased to have a visit from the Venerable Archdeacon Tackaberry, November 23rd. The Archdeacon visited Vegreville in the morning, Soda Lake in the afternoon and Manville in the evening. The members of the Christ Church Vestry had an enjoyable talk with Dr. Tackaberry at the Vicarage after the evening service.

#### VEGREVILLE

Archdeacon Leversedge accompanied by the Vicar (at present in charge of Vegreville) paid a visit to Soda Lake on November 30th for the purpose of conferring the insignia of the Diocesan Guild of Lay Readers on Mr. A. M. Boutillier. This well-deserved honor bestowed by the Bishop on Mr. Boutillier comes as the recognition of many years of faithful service to the church at Soda Lake. Mr. Boutillier was instrumental in having Holy Trinity Church built in 1913. He has carried on regular services (in the absence of the clergy), all these years and is to the people of his district a spiritual guide.

Archdeacon Leversedge conducted the service of Holy Communion, assisted by the Rev. S. J. Bell. The Archdeacon spoke from II Cor. 3:2 "Ye are our epistle known and read of all men." After the conclusion of the Communion Service Mr. Boutillier was presented with the badge of the Guild of Lay Readers. In this ceremony Archdeacon Leversedge was assisted by the Rev. C. E. F. Wolff, former vicar of Vegreville, and Mr. Boutillier's son-in-law.

## Rural Deanery of Metaskiwin

#### KILLAM

St. George's W.A. Annual Bazaar and Tea, Saturday afternoon, was a decided success. Mauve baby chrysanthemums sent by Mr. and Mrs. Fred Neal from Victoria made attractive centres for the tea tables and a lovely selection of cut flowers from B.C. were on sale. Our ladies make such lovely fancy work that every year there is always a good demand for their work.

Rev. C. E. F. Wolfe is going to conduct a series of Bible studies every Tuesday evening during the winter months. The meetings will be held in the homes of the church members.

We regret to hear that Mrs. Hayward Smith is sick in the Killam Hospital. We hope that she will have a speedy recovery.

#### CAMROSE

My dear friends,

Today the Christmas message must be given to the growing tune of the demand for Aeroplane, Tank, and Gun. The fire of war is wildly spreading further and further afield. It seems almost impossible to wish the old, old wish, or sing the

Angel song of "Peace on earth, goodwill to men", in such a conflagration, but—it should not be so. Must man in his heart and soul necessarily cease to believe because his mind is being so vividly drawn to earthly warfare, because his hand is being taught the skill of fighting, or because his earthly wealth is being called for more than ever to carry on this fight for freedom? No! a thousand times, No!

God is love, and when a foul creed has been destroyed, and man (with God's help) has found his way out of the maze; when he is absolutely war sick and weary, as I believe the world of man will be before this conflict ends, he will realize where true peace is to be found, and where after all his best gifts come from, for:

"God never changes! Things and people alter;  
And blessings, one time prized, with time grow dim;

He changes not, nor varies, nor doth falter,  
And we are rich in having Him.

"And—to God's care there surely is no ending,  
He Who gave Christ cannot withhold His care:

And we may know the joy of His attending  
And in the hour of need shall find Him there."

So to all, this day I say, May the Peace of God come to dwell in your hearts this Christmas-tide and lighten the shadows there.

To your husbands, sons, or brothers far away and bearing arms, May God's love be with them to guide and protect them, and may they find a share of Christmas joy in some other's home.

To those whose boys are prisoners or stated "missing", I join with them in the prayer that in God's keeping they may be, that at the hands of the enemy they may be treated as "brothers" on this day of days.

To those who have already suffered bereavement I pray God give you strength, knowing they gave their all in the service of others and now in His keeping they are safe.

On Sunday, 9th November, most of our new Communicants came to the early service. It was an inspiration. One's thoughts went back to the last Sunday at Kapasiwin, when the Archbishop of Ruperts' Land told this story: Two young airmen went into an empty church in Manchester, England. Entering one of the pews, they knelt to pray. Presently one of them went nearer to the front—and then up to the Altar. There he knelt with bowed head for a long time. In rising, he laid something on the Altar and walked slowly away. When the young men had left the church, the watcher went to see what the one had left there. It was his Wings. The Archbishop said this is what it means to "offer . . . ourselves, our souls and bodies . . ."

#### W.A.

The W.A. held a successful Bridge Party and we thank Miss J. Roper who convened it, and all who rallied round and helped in any way.

"Thank you" to a friend now residing in Calgary for a donation of five dollars.

**Marriage:** Ross Guthrie Campbell to Lorna Ella Ruhl.

**Baptism:** Lola Marvelyn Johnson.



## Rural Deanery of Pembina

### ST. MARY'S, JASPER

By the time these notes appear in print a new year will have dawned upon the church. The ever increasing flood of war may come surging up to the shores of our own dear land before another Advent dawns; the inevitable losses that must yet be faced may bring sorrow and suffering into our homes; we ourselves may be called upon to make sacrifices in some measure compatible with those of our kin in England; but whatever the outcome of the year ahead let us see to it that no loss or sacrifice turns us from our duty as Christians to put first in our lives complete loyalty to God and the Church.

Since the change in the schedule of services necessitated by the linking up of Edson with Jasper the congregations here seem to have increased. Certainly the evening services are better attended than formerly.

The eight candidates who were confirmed on October 5th made their first Communion on November 16th at the early Celebration. It is to be hoped that these young people will form the nucleus of a group of regular communicants who can be relied upon to attend the early Celebrations. Too often in the past it has been impossible to celebrate at 8 o'clock because of a lack of communicants.

By an unfortunate oversight an account of "The Feast of the Seven Tables" was omitted from the notes last month. This "feast" sponsored by the W.A. was held in the parish hall at the beginning of October. It was a great success. Under the direction of Mrs. Arkwright, seven tables, each prepared for about a dozen guests and tastefully decorated, were set out in the hall. Each table represented a course in the feast. Starting at the fruit cocktail table the guests passed from one course to another ending up at the table containing a vivid assortment of candies and after-dinner mints. As soon as one tableful of guests finished a course another group took their place. There was an excellent attendance of guests and the feast netted over \$75.00 for the W.A.

On November 14th various members of the congregation staged a Variety Show which included tap-dancing by certain colored gentlemen and talented youngsters under the direction of Jacqueline Driver; two short sketches in which the following took part: Mesdames Brodie, Cleveland and Mahood, Miss Jessie Arkwright, Mr. Heckley and the Vicar. A clever and amusing monologue by and Edmonton visitor, Miss Cora Moore; a piano solo by Walter Brodie and a vocal solo by Beatrice Bryant. A notable contribution to the programme was made by Mr. Cleveland who showed a series of "still" pictures, beautifully colored, of famous beauty spots around Jasper. The proceeds of the entertainment amounted to about \$35.00.

On November 11th the annual Remembrance Day Service was held in St. Mary's Church at 10.45 a.m. The service was conducted as in former years under the auspices of the Anglican and United Churches. The service was conducted by the Rev. D. McInnes and the address given by the Vicar. The Legion paraded to church and presented a wreath in memory of their former comrades. many other wreaths were also presented and laid upon the Altar.

When the Sunday School was reorganized in September the infant branch met in the Vicarage

under the supervision of Mrs. Cleveland. The Vicarage is now too small to accommodate their increasing numbers, so a migration to the Parish Hall took place last Sunday.

### ONOWAY MISSION

May I remind all members of the congregation of the Service of Evensong with Intercessions (no address) which is held at 7.30 p.m. on every fourth Sunday in the month.

It is not always possible at present to have our monthly Celebration of Holy Communion of the first Sunday in the month as there is not always a priest available for that day—but if you will look for the church notice in Ledger's Store this should not, I think, present any difficulty. When the first Sunday is not possible we try to arrange for the Sunday immediately preceding or succeeding it. I would like to point out though that when the Service of Holy Communion has to be on the second Sunday it does not alter the fact that there is always a Service of Matins at 11 a.m. on the third Sunday in the month.

Archdeacon Tackaberry visited Onoway over the weekend of November 9th and was able to take service too at Brookdale, Stettin, Calahoo and Rich Valley. His ministrations were much appreciated throughout the Mission.

It was a very great pleasure to have the meeting of the Pembina Deanery held at Onoway in November, and to have with us the Bishop, Clergy of the Deanery and some lay delegates.

On December 21st we hope to present a Pageant of the Holy Nativity in the Onoway Community Hall, at 8 p.m.

**Holy Baptism:** On November 9th at Rich Valley, Benjamim, Thomas, Albert, Annie Violet, Dorothy Rose and Ronald Carr.

**Confirmation:** Grace Luella Scott of Abbeywood in St. Faith's Chapel, Edmonton.

## Rural Deanery of Wainwright

### HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Bailey on November 6th with ten members and one visitor present. After the devotionals business was attended to. Many members brought donations of needlework for the Bazaar. Travelling Basket Receipts, donations and dues amounted to five dollars and ninety cents taken in at the meeting.

**The Social Service Secretary,** Mrs. Bailey, reported articles for Social Welfare were to be sent to Edmonton that week. Again in keeping with the times six members hiked out and back from the meeting and despite the mud and detours, due to the laying of gas pipes, we arrived on time and enjoyed our meeting at the new home of Mrs. Bailey's. To save expense and unnecessary energy in these busy war days, we recently made a ruling that only one kind of food was to be served during the tea, penalty of a fine if we broke the rule. Nevertheless this has caused a good deal of fun and we haven't suffered either. The sandwiches and tea were enjoyed at the close of the meeting and we were well fortified for our return journey. The next meeting will be held at the home of Mrs. Sinclair when Bazaar goods will be priced.

The Juniors are still meeting regularly. They



met on October 25th, November 5th, November 15th and November 21st. The scarves are finished, studying is being continued and a few dolls are being dressed for Social Welfare.

**Sunday School** is being held regularly. We have been pleased to enroll some Little Helpers recently. Two of these mothers have also joined the W.A. and probably before long others will also become members. The Sunday School teacher and scholars were pleased to welcome Agnes and Vera from Lindbrook during the last month. Keep up the good work girls while the weather permits.

**Church Services** have been held regularly since Rev. Clarke left for Carberry, Manitoba, as R.C.A.F. Chaplain.

The Ven. S. F. Tackaberry celebrated Holy Communion here on November 2nd at 11 a.m., and Rev. R. S. Faulks of St. Peter's, Edmonton, was here for Evensong on November 23rd. Mr. J. W. Robinson took the services at the latter end of October and on November 9th and November 16th. The attendance has been fairly good but perhaps it would help if each one of us could remember to be loyal at all times.

We were pleased to read that the degree of D.D. had been conferred on Bishop Barfoot and Archdeacon Tackaberry at St. John's College, Winnipeg, on November 3rd.

**Church Messenger Subscriptions** for 1942 are now due. The writer would be pleased to receive subscriptions as early in December as possible, either at church meetings or through the mail or whenever convenient or when I deliver them. Thank you.

Would be pleased to obtain new subscribers—if you know of anyone who might be interested in subscribing please contact me and I will do my best to either write or see them concerning same. Again, thank you.

### WAINWRIGHT

The time has come to break the long silence and to share some of our parish activities. It is our hope that in the future there will be active correspondents from the three corners of the parish and that news items will be frequent, but for this time the news will be from the rector's pen.

Mrs. Watts and I arrived on July 2nd, a full two weeks before the arrival of our furniture. The people's warden and his good wife, Mr. and Mrs. C. Forryan, made us welcome at their house.

Upon our first visit to the rectory we discovered that the cupboards were well laden with good things. The whole parish had contributed to a kitchen and pantry shower. It was a most eloquent and warm welcome, and we express our deep appreciation. What the ladies had done inside the house was continued by the men on the outside, and everything in the garden was lovely. The concluding item of the welcome extended to us was the reception held at the home of Mr. and Mrs. F. McLeod.

In July the Vestry had a part of the rectory re-wired; and one evening the members turned out in a body to move back the garage eight feet from the lane. In October the Senior W.A. sponsored a very successful chicken supper in the Masonic Hall, and it had great social as well as financial value. The Little Helpers' Birthday Party was held on St. Luke's Day, under the leadership of Mrs. F. Seabrook. A short service was conducted in the church by the rector, after which the parents and children were entertained at the rectory. The Junior W.A., under the leader-

ship of Miss Doris Forester, is hard at work. The members are working for the Diocesan competitions.

Mrs. Watts has taken over the leadership of the Girls' Auxiliary, succeeding Mrs. Anderson who has resigned. A tea and sale was held at the rectory on November 1st. It was a happy affair and so well patronized that the girls were able to make a contribution to the parish hall fund. The sale of Canadian Churchman Calendars is also taken care of by this group.

Mrs. F. Seabrook and Mrs. A. Adams have carried on the work of the Altar Guild with quiet efficiency, and the junior and senior choirs are making a worthwhile contribution to the Sunday services. The Junior Choir attends the morning services with Mrs. Boomer at the organ, and the Senior Choir attends the evening services with Mrs. Greet as organist.

The Sunday School is now getting into stride after a delayed start. Mrs. J. Hardy is the assistant superintendent. We regret the departure of two faithful teachers in the persons of Mr. and Mrs. E. F. Thurston who recently left our town. In appreciation of their work in the Sunday School they were presented with a picture of the church.

The members of the local V.V.R. paraded to our evening service on September 7th. We were glad to welcome them.

In connection with the special missionary effort we are having a weekday service of mission study and intercession on November 26th, and also a Corporate Communion for members of the W.A. on St. Andrew's Day.

Our new parish hall will soon be ready for use. The building was begun on September 22nd, and the excellent weather has been a great blessing.

Since our coming here several members have passed into the Great Beyond: Sarah Jane Arkwright, Conrade Tolendall Lally, Jeremiah Ernest Wilkins. We miss them very much.

### ST. MARY'S, IRMA

We hold services at this point on three Sundays out of four, these being two in the afternoon and one early Celebration of the Holy Communion.

The W.A. is fully active. In July the members held a tea and sale in the local hall, and recently a successful sale of home cooking was sponsored by this group. Thanks are expressed to Mr. Fletcher for the use of his store window in which the goods for sale were displayed. The W.A. is planning to send a bale of work to the Social Service Council in Edmonton in the near future.

The rector and members of the vestry are grateful to learn that as the result of the work of the ladies the Missionary Apportionment and Pension Fund has been paid in full from this centre to the end of the year.

### ST. MARGARET'S, BATTLE HEIGHTS

Services are held at the school in this district on alternate Sunday mornings.

The W.A. meets regularly and the enthusiasm of the members is indicated by the fact that through their efforts the Missionary Apportionment and Pension Fund assessment for this centre has been paid in full to the end of the year. The successful picnic held in July has already been reported in the Church Messenger. A special service of mission study and intercession has been arranged for Tuesday evening, November 25th.



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